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From the Glasgow Argus.

### Speech of Wm. Lloyd Garrison before the Glasgow Emancipation Society.

Mr. Wm. Lloyd Garrison then rose amid the most enthusiastic cheering and waving of handkerchiefs, to address the meeting. On the applause subsiding, he said he rose with a bosom filled with the deepest emotions, and he appealed to the sympathy and the indulgence of the assembly. When he remembered where he was—in glorious, heroic, world-famous Scotland—in the city of Glasgow—in that noble chapel—he was overwhelmed with emotions. He felt himself utterly unfitted to address them after the eulogy which had been passed upon him by his beloved friend Geo. Thompson. He wished, for his sake, he had spared him the pain of listening to it. (Loud cheers.) He thought he could receive unshrinkingly, the rotten eggs and brickbats of a mob, but he could not receive such a eulogium as he had been compelled to listen to. (cheers and laughter.) He knew not why he should receive the special praise of any man; yet he seemed in this country to be an object of peculiar curiosity. It made him ashamed of his own country, to think that, because he had the humanity not to join hands with the oppressors of his fellow-men, therefore when he was abroad he must be regarded as a prodigy among Americans. (cries of hear, hear.) In his own country he was also a great curiosity—(laughter)—but then it was for very different reasons. He was there regarded as a huge misshapen monster, with three heads and twice as many horns. (continued laughter.) Now, why it was he had thus excited the imaginations, and raised the horror of the Americans, was to him inexplicable. (Renewed cheers and laughter.) He felt sensations of awe and delight in standing where so many eloquent and uncompromising advocates of emancipation had stood before. If there was any one building in Scotland, or in Great Britain, which his eyes had desired to see more than all others, it was that chapel. Having the curiosity of a stranger on their shores, he had visited Melrose Abbey, and Dryburgh Abbey, and Abbotsford, with Tynemouth and Jedburgh Abbeys, and also York Minster, and St. Paul's, besides other buildings of note; but he could truly say, that, great as had been his admiration in looking at them, he would rather see that chapel, than them all put together; and he would venture to predict that the time was coming when, if that building should be suffered to stand till time had done its work upon it, there would be no ruins so venerable as the ruins which it would exhibit to the world. And why did he say this? It was because there were no associations connected with those other buildings like those that clustered around this. (cheers.) Here was the arena on which was fought the battles of liberty and slavery; here the monster slavery had been grappled with, and throttled, and put to death; and here was gained the victory which caused, and would still cause, the shouts of ransomed millions to go up to heaven, and to peal round the universe.—(Great cheering.) And then, this had been a remarkable place for discussion. He supposed it was not the first time they had seen George Thompson standing before them in opposition to the most determined advocates of perpetual slavery. (cheers.) He did not know what had become of Peter Borthwick; perhaps they did—(laughter)—but he knew what had become of West India slavery—(loud cheering)—and he knew what had become of Robert J Breckenridge. He knew, although he had endeavored to shield the American churches from condemnation, all his efforts were vain; and that he was recreant as a man, an American, and a Christian. (Hear.) He was introduced by the chairman as having nobly emancipated his slaves—the people of Glasgow supposed that to be the fact—but it was not then, and is not now the fact—he has not emancipated his slaves.—(Hear, hear.)

The Chairman here stated that he had, on the occasion referred to, intimated from the chair what he believed to be true, that Mr. Breckenridge had emancipated his slaves, and the intimation stood, shame to him, uncontradicted by Mr. Breckenridge. (Hear.)

Mr. Garrison resumed. He had got a copy of the speeches published during the debate referred to, and it was his intention to have made a few notes on some of the misstatements brought forward by Mr. Breckenridge; but, on looking over the pamphlet, he found there would be no end to it, as there was scarcely a sentence or assertion in the speeches of Mr. B. that was not at variance with truth.—(Hear.) He was sorry to say this of that man who was a minister of the gospel; but they had strange people in America, who called themselves ministers of the gospel—many of them wolves in sheep's clothing. Among other things Mr. Breckenridge had stated, that he (Mr. G.) had endeavored to stir up a mob against him when he came to Boston, by having published something against him in the Liberator, and in a placard. (Hear, hear.) He knew nothing of the placard;—and he did not suppose that Mr. Breckenridge believed any thing he had then stated; but he dared to say the audience saw that, at the time, he was in a difficult position, from being pressed with the arguments of his opponent; he knew that he (Mr. G.) stood in their estimation as a friend to the slave, and by attacking him, he hoped to get the better of Mr. Thompson. (Hear.) It was rather curious that, at the time referred to, when he accused him of having attempted to get up a mob against him, the Abolitionists were so few in Boston that they were afraid of their own lives. There was nothing so palitable to the supporters of perpetual slavery as the American Colonization scheme. Why, what was the design of it? It was to get rid of the "niggers" as they called them—to ship out of the country free colored person, that the slaves might be held more securely in bondage, and that they might have no temptation to long for freedom, from the presence of free men of their own complexion around them. (Hear.) Mr. Breckenridge came to Boston to advocate that scheme so delicious to the people; and he had here stated that he (Mr. G.) wanted to get up a mob against him. But where was he to get the men to form the mob? The Abolitionists were few in number, and they were all men of peace—(hear, hear.)—while the great mass of the people freely extended to Mr. B. the right hand of fellowship. (Shame.) And Mr. Breckenridge knew that his (Mr. G.'s) peace principles were leading him into great perils—that he was hooted and detested on account of his peace principles, as much as for his abolition principles. He held it to be a Christian duty not to resist evil, but to overcome evil by good, and he would not, to save the world, have recourse to any carnal weapon. These were his principles, right or wrong, and he had put them to the test. He could tell those who attempted to destroy him that he forgave them, that he only wanted to know them, to do them good, and would do them all the good in his power. (cheering.) He had seen it announced in the placard calling the present meeting, that the "celebrated" Mr. Garrison would address them. This was rather a mistake; if the placard had been sent to his own country, it would have been corrected, and he would have been announced as "the notorious Garrison." (Laughter.) He had found out that there was a great difference between notoriety and popularity; he was a notorious man, but he was not a popular man in his own country. No matter; if he set a good example, he had no fears for his reputation in the end. (Loud cheers.) He was one of a party sent over to this country to attend what was to be called the World's Convention. What a glorious day! How terrible to the oppressor! How gladdening to the heart of every friend of humanity! He came, but he was not able to find the World's Convention. He found, indeed, an Anti-Slavery Society in London, and heard good speeches; but then it was not the meeting to which he was sent; for any Convention that would admit only one-half of the world, could not be the World's Convention. (Hear.) In America, their platform was broad enough to hold all classes and denominations, and both sexes; they wished to promote the cause of freedom, and they did not stop to ask any one who joined them, what country he belonged to, or what were his politics. They asked if he went for the cause of emancipation, if he regarded the negro as a man and a brother, and entitled to enfranchisement, and if that soul could respond to this, then they gave him the right hand of fellowship. (cheers.) They had had the pleasure of seeing all classes, and all denominations, and sects, and both sexes, coming together, hand in hand, and heart to heart, enforcing the great doctrine of immediate emancipation. (cheers.) In May last the meeting of the American Anti-Slavery Society was held in New-York, and, rejoicing in the proposal of the World's Convention, they deputed certain delegates to represent the Society. Among the number were certain women, honorable women, capable of adorning any situation in life, and of highly gifted intellect—some who had gone through evil report and good report in support of this cause, and risked every thing to promote the great object of emancipation. He would not stop to ask if they had acted judiciously in appointing these delegates; he only stated the fact; and he did so, as this was the only public opportunity they would have of explaining in this country why they did not take their seats in the Convention in London. On reaching London, they found that the Convention had been assembled for a week; consequently, they had no opportunity of discussing the organization of the Society. It had been decided, by a large majority, that the women delegates should not be allowed to sit in that Convention. A portion of them were permitted to go into the Convention because they were men, while the other delegates were excluded because they were women; but they felt that they could not properly represent the American Society if they went in, and those female delegates who were sent along with them were excluded; consequently, they took their seats in the gallery, approving of the proceedings so far as they were anti-slavery, but taking no part in them. This was our ground: that, as the Convention was a delegated body, no one part of the delegates had liberty to exclude the other. There were delegates from this country, England, France, and the United States; of course, they were all entitled to appear on the same footing, and had all the same authority—therefore, for one party to exclude the other, not because they were not thorough-going Abolitionists, but because of other things, was a course which could not be approved of by the true friends of liberty. (Hear, hear.)—They felt again that in rejecting any of the American delegates, the Convention had virtually rejected them all; and, thus an affront was thrown upon those who sent them; he therefore held, for these reasons, that there had not been any meeting of the World's Convention. He held a letter in his hand from one who had been highly honored in this country in opposing slavery throughout the world—and that man was Daniel O'Connell. (cheers and some hissing.) He perceived there were some in the chapel who did not like to hear the name of Daniel O'Connell. (cheers and hissing.) He must say these persons never were Abolitionists. He was only speaking of Mr. O'Connell as an Abolitionist; he had nothing to do with the politics of this country, and he had no desire to take any part in them; but he was speaking honorably of Mr. O'Connell, as a true-hearted Abolitionist; and, if any man could find that Mr. O'Connell had been recreant to the cause of the slave, then he would sit down and wait till he brought forward his evidence. (cheers.) The letter was addressed by Mr. O'Connell to Lucretia Mott, in answer to one she addressed to him, requesting his views upon the subject of the exclusion of the female delegates. (Mr. G. here read the letter, which contained a long explanation of Mr. O'Connell's views on the subject, which were decidedly favorable to the admission of the female delegates.) Mr. G. then proceeded. It had been said that it would be contrary to British usage and custom to admit female delegates from America. As an Abolitionist he had only to say, that the warfare which the Abolitionists were waging, both in his own country and in this, was a warfare against usage and custom—(continued cheering)—and, if they were to be deterred by such an objection, he humbly conceived that they ought to array themselves on the side of slavery. (cheers.) Usage and custom! Why, it was usage and custom in his country that made a slave of every sixth person in the land as soon as born; it was the usage to trample under foot the free people of color, and to hate them with a perfect hatred. The American people held that the distinction made between the black and the white was an ordinance of Providence, and that it ought not to be changed. The Abolitionists thought this a very bad reason, and wished to abolish the usage and custom that engendered such a notion. If they were not to altar any thing that was become customary, they might as well go back to the dark ages again. Since he came to this country, he had seen woman laboring and toiling in the fields in a manner he did not like; he had seen her engaged at labor which he thought she ought not to be called on to perform—breaking stones even on the public highway—in the brick-yard working with the clay, and bearing heavy and grievous burdens upon her back. He saw none of these things in his own country, except in the slave States. (Great cheering.) And was this allowed here, and yet the doctrine maintained that she should not be allowed to lift her voice for the emancipation of millions? (continued cheering.) "When woman's heart is bleeding, shall woman's voice be hushed?" (Loud cheers.) He would appeal to any father or husband present. If his wife and little ones were held in the bonds of slavery, would he not bless God for every voice that might be lifted up for their deliverance? (cheers.)—To whom were they indebted for the abolition of West India slavery? Not to Buxton or Wilberforce—for, though these distinguished philanthropists labored to abolish slavery, they began at the wrong end. It was the great doctrine of immediate emancipation which had brought slavery to an end in the West India colonies. And who gave that doctrine to the world? Who but a woman of England—Elizabeth Hyrick! One other remark on this point. Whenever painters, sculptors, and poets, wished to represent Liberty, the GODDESS of LIBERTY—and the GODDESS of LIBERTY, in the form of woman, came to her own, and her own received her not. He hoped that he would be pardoned for saying the World's Convention was yet to be held. Oh, it would be a glorious Convention! (cheering.) Yes, when we forget all but the cause of our common humanity—when, willing to go forth upon the great truth, that the freedom of the soul should be like the free air of heaven, it will not be a mere negro anti-slavery Convention, as such—the World's Convention will be against slavery in every form—it will be the glorious emancipation of all of every clime throughout the world. (Great cheering.) He would now turn to the United States for a few moments. He felt a difficulty in addressing an audience like the present on a subject such as this, because, to use a homely phrase, it was like carrying coals to Newcastle. (Laughter.) He had been at Newcastle lately, and now understood fully the meaning of that express. Their minds were all made up as to the evil of slavery. It was different in his own country, where they had to use all their metaphysics, and their talents and eloquence, to bring the matter home to the minds of republicans and Christians, and to prove that the negro, being a man, had a right to instant freedom; so that, in speaking to an audience like the present, he found all his usual elements for forming a speech taken away.

He then went on to describe the nature of American slavery, and observed that it was not in the South only that slavery existed. The system was there in form, but they had slaveholders all over the States, and a great amount of slave property was held in every State in the Union. Slavery had poisoned the life-blood of the nation: there was nothing that was not contaminated by the system. The consequence was, that all sects and all parties had agreed to bow down before this omnipresent and omnipotent power, so that it was a dangerous thing for any man to stand forward and assert the right of the slave to freedom. The political parties had made it their leading question; and, now that the time was at hand to appoint a new President, whether Van Buren or Harrison, both parties were doing every thing that could be done to put down the Abolition cause, in order thereby to secure southern votes for their candidates. But the most melancholy part of the history was, not that political parties were opposed to the cause of abolition—for they could not be expected to go in advance of the clergy and the Christian churches. (hear, hear.) The Abolitionists has a perfect right, according to the profession of those who had taken on them the name of Christ, to demand that they should go forward in the good cause; but where was the American church? Was it cheering on the little band of Abolitionists? Oh, no; the most deadly enemy of the Abolition cause was the American church, (hear) it had no flesh in its obdurate heart. Oh, none whatever. Almost all denominations were included; they would give no countenance to a movement, having for its object the cause of religion and humanity. They took the ground that slavery was justifiable,—that necessity demanded it—that, on the whole, it was not antichristian, and they brought scripture to prove that it to hold human beings in slavery. They hated the doctrine of emancipation. Many who affected to be the friends of emancipation, were for gradualism. All present knew what gradualism was—it meant the emancipation of the slave somehow or other, half way between this time and never. [laughter.] Not to-morrow, nor next day—nor next year, but, gradually, sometime or other before the day of judgment. [laughter.] But when he said this in sorrow against the American church, as such, he did not wish to be understood as saying that all individuals and churches, or synods, were opposed to their cause. Thanks be to God, there were men who loved the abolition cause; but they were hated and denounced as the disturbers of the peace, and attempts were making to bring them under the discipline of the Church, and cast them out. (hear.) Recently, the General Assembly of the Presbyterian church came to the conclusion that, as they had no judicial or legislative voice as to the emancipation of the slaves, therefore they could not properly meddle with the subject; but they had proved judicial and legislative power enough to censure such auxiliary churches as had espoused the Anti-Slavery cause! The Baptists were no better; and the Methodists, if possible, were worse than all. A few weeks ago, the General Methodist Conference met at Baltimore; but they could do nothing for the abolition of slavery. Oh, no; but they could adopt resolutions in favor of that most wicked of all associations, the American Colonization Society; and enact that it would be dangerous to allow people of color to give testimony against white members in cases of discipline. (hear, hear, hear.) Yes; taking in persons of color as members of Christ's Church, and as enlightened by his spirit, they would not allow them, because they had "a skin not colored like their own," to give evidence in the case of a white man. (hear, hear.) On the subject of prejudice, he begged to remark how truly ignorant the people of this country were. When he was last in England, he was greatly delighted by a circumstance that occurred to himself in Liverpool. He went to Dr. Raffles' church, and was put into an empty pew by the person in attendance, whose duty it was. In a few minutes, the same officer introduced a colored man with the same politeness which he had shown to himself, and placed him beside him in the pew. He thought this exceedingly good, (laughter) but his delight was still greater, when, in a short time, the same individual put some fashionably-dressed ladies into the pew along with him and the colored man; and nothing seemed to be thought about the matter. (cheers.) Now, when he told them that if such an occurrence took place in his country, the whole congregation would be horror struck, and thrown into commotion, (laughter)—that the greatest confusion would ensue, and the colored man be thrust out, he would give them some idea of the prejudices of Americans against people of color. (hear.)

American society regarded the colored man as not fit to be associated with; though an angel in intellect, and in character blameless—no matter: if he had one drop of African blood in his veins, he was branded as an outcast. No matter where you go, you find the colored man is the victim of all kinds of insult and contumely. There were some, who called themselves Abolitionists even, who were not yet able to brave public opinion on such a subject. If they saw a colored man coming, they were glad to get out of the way, lest they should be seen holding converse with him; but these were not reckoned real Abolitionists. "All are not Israel who are of Israel." All true-hearted Abolitionists endeavored to carry out their principles, and, in doing so, they came in for a full share of abuse, and were placed on the same footing with the "niggers"—for that was the phrase of American Christians.

He was greatly pleased to see his friend Remond in the gallery, at one of the late meetings in London, when a lady came in, and took her seat beside him, and began to speak with him. He had the curiosity to ask who this lady was, and was told that it was Lady Byron, the wife of Lord Byron. He immediately said to himself, that would be a good fact to carry over to the proud republicans, that the wife of Lord Byron was not ashamed to sit by the side of a black man. (cheers.) Then yesterday, Sunday, he came to the chapel to hear their respected friend the Chairman, and had the happiness to sit by the side of his friend Remond; but he saw no consternation among the people—there was no appearance of horror or disgust—nobody seemed to observe he was there—and he thought that all felt just as safe and comfortable as before; but they would have the same in their own country by and by. (cheering.) He was glad of the exhibitions of this kind he had seen in this country for another cause; they serve to do away with the libel thrown on the character of God. It was an axiom with the opposers of Abolition, that God had made a distinction between classes of people, and that we must dislike the colored race when we meet them. This was Christian doctrine in America. Well, if it was so that God had so made his creatures that, in seeing each other, they could not dwell together in unity, but must hate each other; then, he must say, and he said it reverently, that he was not the God of the Bible, that he was not the God of love or justice, but a tyrant, and that, in requiring us to love one another for Christ's sake as brethren, and yet making us hate one another, he was not fit to conduct the affairs of the universe. (cries of hear, hear.) But again, if this prejudice arises from the color of a man's skin, then the colored man must be hated wherever he was found—you must hate him in Scotland; but it was not true that prejudice had any thing to do with the color of the skin—all the color did was to mark the victim—just as in the days of their pilgrim fathers, when they persecuted the Quakers—the drab coat and broad brimmed hat did not create the prejudices against the Quakers—it was their principles, not the peculiarity of their dress, that they hated—and the drab coat and broad brimmed hat only served to mark out their victim: so did the color mark out the victim in the case of the colored man. Abolish slavery, and in good time the prejudice would be swept away.—It was only when the colored man was respectable and well educated, and had got self-respect, and "given to the world assurance of a man," it was then only that he was hated; but, oh, when he came in a servile condition, when he cleaned their boots or tilled their fields, then how they loved him and respected him—there was nothing offensive about him, (laughter)—and if he should take to his legs and run away, the slaveholder had such a love for him that he ran after him—and when he could not run fast enough, sent bloodhounds after him, and he was brought back, and placed again alongside of those men who were made to hate the "nigger." Oh such hypocrisy! Such "fantastic tricks played before high Heaven would make the very angels weep." Oh these dastardly Republicans and Christians! But he did not acknowledge them to be Republicans and Christians. So long as a Church held that slavery was authorized by the scriptures, it was an antichristian Church, and not a Church of Christ. (cheering.) What, it might be asked, would the churches of Scotland do to aid us!—They could send out their remonstrances, and their entreaties to the churches of America. Let them not be afraid that they would not be read. A highly valued friend in Glasgow had stated to him, that there was great difficulty in getting documents circulated in the slaveholding States; and therefore some had supposed that it would do no good not be seen by them on the Atlantic. These documents might was little difficulty about it. "Rest assured, there was nothing said or written against the slave system that did not go over the whole country, from one end of it to the other. (Long continued cheering.) The dome of heaven was one great whispering gallery; and only speak in a whisper the words "immediate emancipation for the slave!" and it goes abroad, and is heard in thunders upon the ears of the oppressors. Let all use their best endeavors, and, in his own time, God, in his providence, would bring relief. They looked to the moral power of the free States to abolish the system. They did not go to the slaveholding States, because the moral power which they wanted to work out the great change was not to be found there. The slaveholding States threatened disunion, but they could not live twenty-four hours without the free States. (cheers.) As an anti-slavery woman remarked, it was like the threat of the town poor to leave the town. (laughter.)

The moral power of the nation, he repeated, lay in the free States, but, unhappily, it had gone over to slavery, and they were endeavoring to reclaim it. Seven years ago they had only one or two societies in the country—now they had from two thousand to three thousand, and, during the last three years, they had gone on increasing in the multiplication of their societies at the rate of one society every day. After referring to the powerful opposition they had to contend with, he again called upon them to send out their remonstrances. Oh, the thrilling effect which was produced by the remonstrance from the Vale of Leven, when it was unrolled and thrown among the people at the Annual Meeting of the Anti-Slavery Society in New-York. These things appalled the pro-slavery party, and cheered the hearts of the Abolitionists. Would they not then do this thing for their brethren in America? He asked them, in the name of humanity, would they cease doing it when it was so easily done? (cheers.) He call upon them, when Americans came over to this country, to put them through a fiery ordeal. Examine them well, and do not let them gull you.—He was sorry to say some had come over and passed themselves off for Abolitionists; but, when they were in America, they were dumb dogs who could not bark, and who never gave them the right hand of fellowship. It was easy to discover the marks of an Abolitionist, if examined with skill. Try them on the question of prejudice—as to how a man of color should be treated, for example—and, if the individual be an insincere Abolitionist, he will be detected at once. The hon. gentleman then proceeded to read a small handbill which had been extensively circulated at the door of the church, headed, "Have we no white slaves?" and calling upon the friends of abolition, while agitating for the relief of the negroes, not to forget the thousands who were perishing at home for want of food. After reading the bill, amid considerable cheering, Mr. G. put the question, "Have we no white slaves?" He would say emphatically, No! to the question. In all Britain, and in all her dependencies, there was not such a being known as a white slave. He asked, whether there was one man who could make a beast of burden of his brother, and could use him as he would do his goods and chattels—send him to the shambles, and take his wife and children, and sell them without remorse? No? There were then no white slaves; but, then, were there not thousands who were famishing for bread, and who demanded the sympathies of all good men and Abolitionists? (cheers.) He said yes; but there should be a distinction between oppression and slavery. A man might be oppressed—he might be unable to get food—he might see his wife and children pining for want of bread; but then he could enjoy the free air of heaven—he could use the means to obtain bread, and might raise himself in society, and place himself above wants. Such a man was to be envied, in comparison with the man who was pressed down by slavery, manacled, and branded with hot irons—and who could have no wife and children around him. The distinction was wide as heaven from earth, between oppression and slavery. He would say that the Abolitionists who were not the enemies of oppression, could never, in the nature of things, be be the enemies of slavery. (cheers.) The greater must, of necessity, include the less; and if they wanted to prove themselves the friends of suffering humanity abroad, they must do so by showing themselves the best friends of suffering humanity at home. (great cheering.) He was not here going into the causes of the lamentable state of things in this country. His heart had bled for what he had witnessed; and he sympathized with all who had no bread to eat; they were flesh of his flesh, and bone of his bone, and he would coin his blood into bread, if he could, to relieve their wants. They would hear from him on the other side of the Atlantic, and he would invoke the friends of God and man to come up to their relief. (cheers.)

Mr. G. then went on to show that, undoubtedly, one cause of the sufferings of the poor in this country was the prevalence of intemperance, and recommended a total abstinence from all intoxicating liquors. After dwelling at some length on this topic, he proceeded to speak of the abundance he had seen every where in this country. What a wonderful country we had got! There was abundance every where, and yet thousands starving. (cheers.) Oh, my God, what is the cause of all this? Is Christianity here? (no, no.) Are there bowels of mercy here? Are the Abolitionists sympathising with the people? (no, no, and yes, yes.) He was sorry if they were not; he could assure them American Abolitionists did. The distress of the people was not owing exclusively to the manufacturers. There might be some manufacturers who oppressed the poor, but, in point of fact, the evil was produced by a bad state of society—(cheers.) "The head is sick, and the whole heart faint." A radical cure was wanted. Let them look then into the cause of all their evils, and, when it was discovered, take the axe of reform, and vigorously lay it at the root of the matter. (great cheering.)

He would now say one word for his friend Geo. Thompson. He felt deeeply embarrassed in alluding to Mr. Thompson in terms of panegyric; for he (Mr. T.) had so covered him up with eulogy, that he was afraid to say any thing complimentary in return, lest it might be supposed there was a bargain between them. (laughter.) No adequate idea could be formed of the fidelity with which Mr. Thompson espoused the Anti-Slavery cause in America; for it was impossible to give them any just idea of the amount of moral courage and self-sacrifice that was necessary in that country. When they knew how he (Mr. G.) had been treated, though an American, they might easily suppose how much a man was to be honored who came there from a foreign shore to plead the cause of the slave; and the way in which George Thompson performed his duty in America, could not but make them still more appreciate his character, and serve to continue, unabated, their confidence in him. (Loud cheers, and cries of "Hear, hear.)

They should remember that, during the last six years, all the delegates who were sent over to America, had proved recreant to the cause of the slave on touching the soil of that country—all had bowed the knee to Baal, and would have nothing to do with the cause of Abolition. (hear.) It could easily be conceived how such treachery affected them. They thought, as a matter of course, that the English Abolitionists, who had thundered so much in their own country, would at least have whispered against slavery on their arrival in America; but not even a whisper was heard. There was, however, one, even in the zenith of his popularity at home, when going throughout the land conquering and to conquer, with flowers strewed every where in his path, who could leave his country, and become one of the hated, hunted, little band of Abolitionists in America. (cheers.) Oh! was there ever a sublimer instance of devotion to the cause of humanity and religion? Every thing was done to seduce him from the path he had chosen; attempts were made by the rich and powerful to represent the Abolitionists as a poor and despised set of men, and no efforts were wanting to draw him over to the ranks of the enemy; but he chose rather to suffer affliction with the despised friends of Abolition, than to enjoy ease and comfort with the oppressors of the slave. (loud cheering.)

Having performed a mighty work in the United States, he left that country, and returned to England: but not voluntarily did he leave it. Though his life was in imminent peril, he never once said, it is time to return home—mobs are rising against me, and I think I had better retire from the contest. Never. It was only by the earnest advice and solicitations of American abolitionists, that he was induced to leave the struggle. They felt that the time was not yet come when he should lay down his life with them—they knew he had a great work to perform at home, and they persuaded him to leave their shore. He had devoted himself to the extinction of the apprenticeship system in their own colonies, and, victory having crowned his efforts, West India slavery had been abolished. And now what was he doing? He was putting on his armor for a still greater conflict—to raise up from degradation and misery, those who were groaning under British oppression in the East; and he asked, if the abolitionists of Scotland were prepared to go along with him in this great work! (Cheers.) There were in the East Indies at least one million of slaves held by the British government, or by their connivance, and 150 millions of the natives of India were horribly oppressed, starving in the midst of abundance. Was this not something to seek a remedy for, and would they not cheer on their champion in so glorious a cause! (Loud cheers.)—Mr. G. then went on to show the importance of removing the evils that pressed upon India. Britain, he contended, could supply herself with cotton from India more permanently and cheaply than from America, and, by thus benefitting herself, would be adopting a certain mode of abolishing slavery in the United States. The American slaveholder lived by cotton; take away his cotton, and he died. The Hon. gentleman, after enforcing this view by several observations, and exclaiming, 'God bless you, people of Scotland!" sat down amid loud and long continued cheering.

From the Herald of Freedom.

### To the Abolitionists of New Hampshire.

*My friends and fellow-laborers in the struggling—triumphing—cause of Humanity.*

With joyous, heart-felt emotions, I find myself once more among you. Heart and spirit expand within me as I stand again on the free and favored soil of New Hampshire. With gratitude to our Father in Heaven I would humbly acknowledge His mereiful preservations on my long and dangerous journey, and His restoration of me to friends, home, and the anti-slavery field, from the tedium and perils of the ocean and from the subject regions that lie beyond it. I thank His tender mercy that, returning from beyond the sea, which cut me off from them for a period, which, however swiftly it may have lapsed to you, amid the joys of HOME, seemed long to me—I find no face missing from the dear circle I had left behind me. And I would be especally grateful that God has enabled me to do something in my absence for the great and glorious cause on which you sent me—something beyond my most sanguine expectations. Although disappointed of the form under which I expected to labor and to witness the labors of others who should be mighty for bleeding humanity—I believe I have been instrumental of doing more, and that more has been done for Truth and Liberty, than could have been achieved by the grandest convention that could have been tolerated in the British Islands. "Man deviseth his way, but the Lord directeth his steps." The great cause of God and Humanity has been signally advanced in England by a blind attempt of His enemies to baffle and defeat it.

I rejoice in the wondrous prosperity God has vouchsafed the cause here. I find it standing high on the vantage ground of victorious truth. New Hampshire abolitionism has under God signally triumphed and triumphed for the whole land. The eyes of the country were on you—anxiously watching your struggle. The hopes and fears of friend and enemy were every where widely awaked. You were faithful and have triumphed. Thanks to Him alone who was on our side, when men rose up against us. Let us humble ourselves in view of this interposition—and while we esteem our own efforts as nothing, and our own righteousness as filthy rags, let us now and henceforth put unwavering trust in God, that He will always sustain us in every conflict for His truth and give us the victory over all its enemies.

The foes of our enterprise are at length embodied in the open field. At this I rejoice. I exult to find them coming out and mustering openly and in our neighborhood. They are gathering about our encampment as if they regarded it the post of importance on the anti-slavery field. They regard it rightly. I thank them for the estimate they put upon our labors and our success. Let them come—more and more of them. It is what we have all ardently desired. We will meet them under God and they will perish, though they were of Goliath stature and their spear staves like the weaver's beam and their Philistine foreheads of triple brass. No front is thick enough to stand proof against the sling stones of the truth of God.

I can breathe freely again in the atmosphere of Liberty—for my brethren and friends—with all our pro-slavery it is an atmosphere of Liberty. Here is Freedom, compared to the restrictive and suffocating subjection, that broods upon the beauteous face of "merry England," and haunts even the glens and mountains of gallant Scotland. For Scotland herself is not free. She does not dream of New England liberty. Remote as she stands from tyrant London, up among the northern mists, and prompted perpetually as she is to freedom by her glorious scenery and her stirring associations, old Caledonia is not free. She is *subject*. Her gallant people stand aloof from the head-quarters of royalty and regal aristocracy, and from that sterner kindred despotism the Hierarchy of England;—from the Windsor Castles and the Westminster Abbeys—the St. Paul's Cathedrals and the Old Towers of London the common ally and guardian of them all—those palaces, where kings tread by divine right on the necks of their subject brethren, and the priesthood cloaks the despotism with the gorgeous mantle of old superstition—and where the mounted cannon gapes hollow from their high battlements down upon the defenceless people as the grand sanction of them all—for instead of love to God or man the gunpowder and the bayonet are the grand sanction of British Church and State. The "stay and staff" of both is stowed away in that ugly old Tower, in the shape of a hundred thousand glittering muskets and a quarter of a million sabres. Oh the beautiful array of their instruments of death!—"Let us write *peace on earth and good will to men*" on the outer "wall!"—cried Garrison, as we gazed on the gloomy old receptacle, as we left it. Oh the heavenly panoply there arrayed by the religion and government of England, to maintain their wholesome supremacy over a prostrate people. One can't doubt as he beholds their countless multitude and horrent display, that Church and State are safe in England.

Scotland, though remote from all these, is not free. She is in subject union. The Scottish Lion sleeps on Arthur's seat, and brave old Scotland is part and parcel of Great Britain, and her gallant people are British subjects. They will not be subjects always. Great and free spirits are there—men and women fit this hour for freedom's peaceful martyrdom. The Murrays—the Smeales—the Handersons—the Brewsters, and the Thompsons—for GEORGE THOMPSON dwells in Scotland. He could not breathe in London. But Thompson, even in Edinburgh, is by position a subject. Daring as the Lion when he ranged our free shores and braved our roused mobocracy to the beard, his spirit is mitigated and subdued on the *subject* island, like the forest king in the Tower. Oh that he were here among us again! He longs to be here. His heart droops in Britain. He sighs for the free conflict for liberty here. But for his young family he would have accompanied us back. Church and State both could not now drive him out from us again, as a "felon" or a "fugitive from justice," He is waging a conflict for British India. "New organization" scowls upon him from haughty London, in the form of "The British and Foreign Anti-Slavery Committee." London is not the fit head-quarters for that Committee. It is the capital of the world's despotism. There is not such a tyranny on earth as England's. Despotism shows darker and grosser perhaps on the continent and in the far East—but in accomplished, and Christendom-like tyranny—in settled, premeditated hostility to human liberty, England no doubt stands pre-eminent among the nations,—and London is its capital. Her anti-slavery, in the great mass of it, partakes of this character. It is more despotic as well as more servile than our republican pro-slavery. I had greatly misapprehended its character. Its genuineness may be judged by the fact, that politic statesmen affect to be interested in it, and His Royal Highness the Duke of Sussex, and His Serene and Mighty Highness Prince Albert, preside at its great meetings—while its managers look upon George Thompson with jealousy and displeasure. What would Prince Albert say to American Anti-Slavery! I would sooner trust our enterprise in the hands of our pro-slavery mob, than with the Committee of the British and Foreign Anti-Slavery Society. They don't begin to be Abolitionist. They would not think of joining our new organization even. They would be more likely to join the Colonization Society—although they have no prejudice against color. And their exemption from this is accidental with them. They despise low condition as much as we do color. They have had no occasion to despise color. British slavery has been carried on in the remote West Indies, and no emancipated colored people have strayed up to the British islands from the South. Common British abolitionism can thrust woman out of the Anti-Slavery Conference. Even their Quakers did this, in defiance of their own principles and usages. They can deny the competency of woman to think and act among men on the great subject of humanity, while they foist an inexperienced girl on to the throne of England, surrounded there by a crowd of old war bruisers by land and sea, and old hackneyed, heartless statesmen; give her command of the ship of State, and the steering of the Church, archbishops and all—and to crown her delicate and becoming station, make her commander-in-chief of their standing army and grand admiral of the British navy—all this British anti-slavery can do gravely and in earnest. They are great sticklers for female delicacy—they wont allow an opinion or a vote to come between the wind and woman's nobility. But it will load her shoulder with the bricklayer's hod—make her hammer stone by the roadside to mend the highways—hoe potatoes, pitch hay, and spread manure, among the *subject* male laborers in the field of the nobility—all this with proper regard to female delicacy, and without violation of "British usage"—I witnessed her in these and many other positions equally lady-like. They have no freedom in Britain—and how can they have anti-slavery there? I speak it with glorious exceptions. The very face of the ground there, with all its beauty and fertility, looks subject and shackled. It looks as if serfs had tilled it with involuntary labor. The Briton will talk vehemently for liberty and rights, and he can afford to,—for he means nothing by it, and power knows that he means nothing.—He connects no action with his talk—if he is rash enough to talk significantly, he goes into the Tower, or York Castle, to repent of his temerity at his leisure. He is very vehement in his invective—but his impetuosity, like his own watch dog's, has a chain to limit it. He will pour out copious and violent epithets—so long as he will take it out in epithets. He may go where he pleases, but a uniformed police man constantly dogs his footsteps, or one of their bear-skin-headed, bare-kneed, hateful military. The whole citizenship, or rather *subjectship* of the country is besprinkled with red coats, whom hungry labor has to maintain in setting limits to its own freedom. Over all the sweet hedge rows peep the ugly bayonets, and British liberty walks perpetually under guard:—subject and subjugated, and it was most mortifying to me that some of our new organized republicanism crept over the water the other day and did it homage. It went over there and conspired to razee down "the World's Convention" to a seven by nine London Conference. Posterity will remember new organization for that, if for nothing else. But they were defeated—they were completely baffled of their purpose by Garrison's masterly movement into the gallary of Free Mason's Hall. His position there was a perfect discomfiture of their plot. They could not meet it. Why stands Wm. Lloyd Garrison in the gallery, without that professed Anti-Slavery Conference,—Garrison the *very incarnation of American Abolitionism?* queries at once the philanthropy of Europe. That Committee can't answer in their confusion. But an answer comes from O'Connell, that it was the "cowardly, unworthy, unjust and impolitic" exclusiveness, that, among other things, trampled American Abolitionism under foot in the rejection of its delegates! An answer comes from George Thompson too, condemning their soulless organization, and himself for not more promptly denouncing it in the meetings. Doctor Bowring and William Ashurst, and William Howit and other names, the pride of English and Scottish intellect and philanthropy—join in the condemnatory response. And the colored people of Boston too—let their resolves and their gallant reception of their own beloved champion, last Thursday night, at the Marlborough Chapel, utter their answer to the question, why Garrison did not go into that Conference.

That quiet position in the gallery defeated the cunningly devised conspiracy of "British and Foreign" "New Organization." It set all England a thinking. It did more to agitate the grand questions of human rights and human duties, essential to the abolition of slavery, than any Convention that could have been tolerated in Britain. A hundred lecturers could not have done so much in a twelve month. It hit the nail on the head. I am happy to have taken part in it. But I did not think of giving you my reasons for it here. This will be done in due season. The reasons are palpable to the sound anti-slavery mind, as soon as it learns the facts.

[illegible] in "The World's Convention." I was willing to leave home and encounter the ocean for it. I was impatient to reach it as our wind-bound vessel lingered on the outward passage. But I did not find it. I had no credentials to its lifeless substitute. You would not have sent me to that substitute and I would not have gone. I had nothing with which to purchase the committee's ticket of entrance. They laughed at the idea of a World's Convention.

I ought to acknowledge that the highest respect was paid you every where I went, in my own personal treatment.—Even the Committee did not wish to hazard their popularity by lying under the imputation of incivility to New Hampshire abolitionism. They urged me to go into the Con

The following speculations on the affairs of the East are from the London Times, and seem to us worthy of serious thought. We have italicised several expressions which appear particularly important. We trust our readers will not fail to "mark, learn, and inwardly digest," this prophetic aspect of the times.—*N. Y. Evangelist.*

From the London Times, Aug. 3d.

### Affairs of the East.

So rapid and so decided has been the adoption of that line of policy in the complicated affairs of the East to which we have for some weeks past indirectly pointed the attention of our readers, that the public, accustomed to look upon all diplomatic operations as synonymous with the most proverbial prolixity of a series of protocols, are still unprepared to measure the full importance of the novel questions now at stake. The seal of history will ere long be set upon transactions *more important perhaps than any which have for ten years perplexed or changed* the aspect of European politics. Already, be it for better or worse, the die is thrown; but in the presence of occurrences as yet so undecided, the habitual vivacity of political controversy would be misplaced,—the judgment of to-day premature. It is too late for remonstrance—it is too early to recriminate or to condemn; and we presume not to hurry into mere speculation on arrangements *which involve the fate of the East and the peace of the world*, ere events, now accelerated by their own momentous gravity, shall have explained whatever is still obscure, and *realized what is as yet incomplete*. This much is certain—that the question which has been pending so long between the Sultan and Mehemet Ali, is now irresistibly compelled to a conclusion; and that, whether this conclusion promises security or danger, gain or loss, peace or war, *the speedy consequences of measures which are already beyond the control of human statesmanship must decide.*

But, whilst we abstain from any hasty or passionate conclusion on a course of foreign policy which success may justify, we submit to the serious attention of the world a subject which, without distinction of parties, attracts the strong interest of the oldest and the wisest servants of the British crown.

For several months (for the origin of these negotiations may be traced to the arrival of M. de Brunow in this country) a scheme had been under consideration for putting an end, by the united interference of Russia and England, to a state of things in the East which tended to reduce the Porte to the last stage of insecurity, and to raise the Pacha of Egypt to a position which he could only claim as the reward of successful revolt. The understanding which existed between these two powers for this purpose has been assented to by Prussia, and, though much more tardily, by the Austrian cabinet. Had this arrangement been made with the knowledge and consent of all the five great powers, it would have offered a satisfactory mode of adjusting the whole question: but the possible opposition of France may render the final settlement a matter of far more difficulty and uncertainty.

The Pacha of Egypt is an old and sagacious statesman: if, on the one hand, he yields to the demands of the four powers, made in pursuance of the convention signed in London on or about the 21st of July, it is incontestable that the bone of contention will be removed, Syria will be restored to its legitimate sovereign, the Sultan will be reinstated in his authority, the effusion of blood in the Syrian insurrection will be stopped, the dominion of the Pacha will be circumscribed within its just limits; and it is not to be apprehended that France will resort to arms against united Europe in so hopeless a cause. She will stand in the position of a spectator, not unlike that of England during the events which succeeded the Congress of Verona in 1823—unwilling to bear a part in the measures agreed to by four other great powers without her concurrence, yet equally unwilling to interfere where she has no direct interest at stake. Such is the more favorable alternative to which the earnest hopes of the statesmen of England and Austria,—parties to the convention, are doubtless directed.

But Mehemet Ali is likewise a proud and daring soldier: the energy by which he has raised his power to so formidable a pitch may impel him to a desperate defence of it. His language, addressed to those British agents who have seen him most recently, was stern and uncompromising. He is too near the grave to temporize; the crisis of his fate is come; he may exaggerate his own power, relying upon, or even stimulated by, hopes of succor from France. He may reject the terms offered by the four powers, confident that if he be not strong enough to retain Syria, he is at least dangerous enough to embroil all Europe. Whilst Ibrahim, with equal determination, and more to fight for than his aged, but not infirm, father, may fling his sword into the balance, and re-enter Asia Minor at the head of his army. Such is the other alternative, to meet which the convention of the four powers provides extraordinary, if not adequate means.

"The position of Mehemet Ali, which seemed so advantageous after the battle of Nezib, and the refusal of France to join in any coercive measures against him, seems at present to have changed for the worst, notwithstanding the dismissal and exile of Khosrew Pacha. It is not the intrigues or the power of his enemies which now menace Mehemet Ali, but the vices of his own system of government and its excessive rigor. Without pretending to prophecy what may be the result of the insurrection, and admitting the insufficiency of information, we can still consider it as an event of extreme gravity, seriously menacing Mehemet's domination in Syria. It is now seven years since the viceroy undertook the government of that country, and this is the third insurrection. The first broke out in these same mountains, and made Ibrahim Pacha a prisoner. He extricated himself from the difficulty by promises, which he never kept nor intended to keep, but which for the moment appeased the mountaineers. The second insurrection, that of the Druses of Haouran, was more serious, and extended over a population of 30,000 souls, in a space from 12 leagues long to 8 wide. The country was not so mountainous as Lebanon, and was near to Damascus, where Ibrahim concentrated his troops. Nor would he have been successful, had he not contrived to arm the Christians of the mountains against the infidels of Haouran. These Christain mountaineers are now the insurgents. And how are they to be reduced in their mountains, where the Turks never could obtain permanent footing? If Ibrahim, after driving the insurgents from the plain, which they at first instantly overran, cannot reduce them also in their hills, the power of Mehemet Ali, in Syria is shaken. He must be master of the mountains, or at peace with them, in order to rule over the plain. So true is this, that Ibrahim remained several months in the year 1832 shut up in his camp before St. Jean d' Acre, and unable to march to Horus, Alleppo, or Damascus, which he might have occupied by appearing before them. But he could not stir till the Emir of the Druses had declared for him. The Emir, indeed, is not now Ibrahim's foe; but he may be either the secret instigator of the insurrection, or may be obliged to join in the anti-Egyptian [illegible] the rebels. And what has the Emir gained from Ibrahim's friendship or promises, but the ruin caused by the Egyptian monopoly of silk, wine, and cotton? What is to become of Ibrahim's power, cut off from Damascus? or of his army in the Taurus, deprived of its base of operations: and obliged to draw its provisions from Egypt by sea, and with the hospitality and refuge of the mountains open to its deserters?

"To add to the difficulties of Mehemet's position, Arabia after thirty years of combat, has wearied out his marvelous perseverance. He has withdrawn his troops, and pressing must have been the necessity. Was this want of men and money? Whatever the cause, the sacrifice must have been painful, at a moment the English are establishing their power definitely in Eden, which commands the Red Sea, which was long the storehouse of Arabia, and which has two ports capable of receiving the largest vessels, and from which ships can sail during all winds. How changed from the time when Kourchid, Mehemet's lieutenant, dominated Arabia, and disputed even the Persian Gulf with the English! There, too, as well as at Eden, the English are consolidating their power and their means of communication.—Four of their steamboats, under lieutenant Lynch, the companion of Chesney, are about to ply regularly between the Persian Gulf and Bir, whence dispatches in a short time can reach the Mediterranean at Alexandretta."

### Political Action.

*Abolitionists should not support or oppose any candidate for the Presidency.*

An Abolitionist cannot consent to be invested with the office of President of the United States, whilst slavery exists in this country, and the constitution and laws guarantee its existence. The President is commander-in-chief of the Army and Navy, is sworn to support the Constitution and to have the laws faithfully executed; hence when he assumes the office, he declares to the world, if slavery's chains become unsupportable, and its victims should resolve on liberty or death, that he will enforce on them at the point of the bayonet, slavery or death, and that he will continue a war of extermination (if it is the will of Congress it should be continued) against the Seminoles—a war that originated and is persisted in on account of that tribe having indicated a disposition to obey the dictates of humanity in granting the slave a refuge; or conduct any other war which Congress may declare for the purpose of depriving the slave of the few remaining precarious opportunities he has for availing himself of his liberty.

A mere statement of the responsibilities which devolve upon the Executive, proves conclusively that an Abolitionist cannot fill the station; because the moment he assumes those duties he stands necessarily in hostility to anti-slavery principles. How very objectionable then is our conduct in striving, or pretending to strive, to elect men on abolition grounds, to stations which they cannot fill without proving recreant to their own principles and the principles of those who elect them. Those who advocate the election of James G. Birney are not more inconsistent than others who believe that slavery is invariably sinful, and yet maintain that Abolitionists should assist in investing with authority, under the Constitution of the United States, those and those alone who entertain their own views in relation to slavery, when they thus make it their sworn duty to uphold, in their official capacity, the institution of slavery under certain contingencies.

It is evident from these considerations that an Abolitionist cannot aspire to the Presidency, or encourage and assist others in the assumption and fulfilment of such an office, without proving recreant to his principles: Neither is there any propriety in his opposing the election by Abolitionists, of others to that office on account of their pro-slavery character, because this would imply and produce the impression that if they were anti-slavery in principle, they might be justly supported. The conclusion is, that the political aspect which the anti-slavery reform has assumed is to some extent illegitimate and unrighteous.

Anti-slavery political action has certainly been prejudicial: it has produced much dissention and much hostility, and is still surrounded with difficulties and dangers. Let us then strive to limit it to its legitimate sphere, confine it to moral grounds exclusively, as we will certainly secure a moral triumph. Cleanse the fountain, and the stream as it flows will no longer infect with pollution, disease and death, but invigorate both the moral and political atmosphere with purity, health, and life.

J. D.

Bucks County, Pa.

Let us hear from some advocate of a political party, how he and his brethren will dispose of J. D.'s objections. By the way, it strikes us that the principle on which the above argument rests, would apply with nearly if not quite equal force to legislative as to executive offices. The legislator as well as the President must swear allegiance to the Constitution. If the latter must call out and command—the former must appropriate money to pay—the troops employed to enforce the slave's submission at the bayonet's point. The same rule which would condemn voting for President then, should condemn voting for every other office. Whether the argument of our correspondent is sound, every one must judge for himself.—*Penn. Freeman.*

### The Friend of Man, Third Party Manœuvre. Spirit of Politicalism.

The first of the following paragraphs is from the pen of Wm. Goodell; and then succeeds the extract from the Ohio Atlas.

"*High Anti-Slavery Authority for Whig Ticket Abolitionism.*—*The Ohio Atlas* and Elyria Advertiser, with the flag of Harrison and Tyler floating at its head, is laboring hard to dissuade the Abolitionists of Ohio from engaging in *Independent Nominations*. And from what source does the whig editor derive his support? The following extract from his columns tells the story."

"*Arguments and testimony against the present position of political Abolitionists, furnished from high anti-slavery authority.*

"We adduce them in favor of our position, viz: that *Fidelity to the cause of humanity does not require of anti-slavery men to bring the question of abolition into the present Presidential contest.*

"The following should surely command the serious consideration of our anti-slavery friends."

Having made the above remarks, the Ohio Atlas copies an article from the Liberator, in which Br. Garrison expresses his views concerning the Third Party; and also, an article from the Union Herald of the same character. These articles contain nothing with reference to either of the two great political parties; but, only against the Third Party. This is sufficient to answer the political purpose of the Editor of the Friend of Man, in his estimation hence, he makes the following comments.

"We cannot but think that our friends of the Liberator and Union Herald will feel mortified with the use that is made of their writings. Will they not reconsider the matter, and see if they are not on the wrong track, when so much 'rotten timber' clusters round their path! The Ohio Atlas, we ought to add, has all along espoused the cause of abolition in its own way, but we see now what that way is, and whither it tends, and what aid it presses into its support."

For ourself, we frankly and unhesitatingly say to brother Goodell, that it constitutes no source of "mortification" to us that the Atlas has used an article from the Herald to "dissuade Abolitionists" not to go for the Third Party.—We, rather, thank him that he has given publicity to our views on that important subject. If he has used the remarks of ours, hoping thereby to advance the Whig cause, the responsibility rests on him, and not on us. It is well known, as far as we are known, that we take sides with no political party; and we are sure, that, in the estimation of no man who is free from a political party spirit, does the abolition character of the Herald depend on the use which party papers may make of its articles? If so, the Herald, long ere this, would have been ranked with the Third Party, for the Third Party papers have frequently copied from its columns to answer their purposes. They are welcome to do so, and to make such use of our remarks as they may think proper; provided, they will not caricature our statements, but let them appear in their own dress. If the "Friend of Man" supposes that an HONEST effort on his part to attach the Herald to the Whig car will aid *his* party we have no objection to the course; for we assure our good brother, that recent developments have forewarned us that we may expect that the *Third Party*, as well as the other parties, will avail themselves of every political advantage that is possible, in order to subserve their purposes. We no longer regard them in the light of Abolition simply, but, as having political ends to accomplish, which, we have no doubt, will soon be elicited. By this remark we do not intend to accuse our brethren of dishonesty or hypocrisy, but as having committed themselves to political means to accomplish political ends. As they have based themselves, in their opinion, upon the eternal decree of the Almighty—as it is their religious duty to be politicians—as the human government which they are supporting is the result of the counsel of the Eternal God—and as, by sustaining it, they are only carrying out the purposes of the Divine benevolence, it will not be a matter of astonishment if they avail themselves of every possible expedient, in political honesty, to advance their holy, divinely cause.

The "Friend of Man" has, recently "*espoused the cause of Abolition in its own way; but we now see what that way is, and whither it tends, and what aid it presses in to its support.*" And if public fame is correct, we shall soon have more light upon this subject, and light too that will make the eyes of honest, unambitious Abolitionists run down with tears. We hope, indeed, that our good, honest-hearted brother Goodell, "*will reconsider the matter, and see if*" he is "*not on the wrong track, when so much 'rotten timber clusters round*" *his* "*path*"—or rather, "round the path" of the Third Party. It is true, we may misjudge in this whole matter; but, if our eyes are not more in the eclipse than usual, we are on the "track" of true gospel truth. And we have succeeded too in discovering that some of our dear brethren, brethren whom we love for Christ's sake, are on a "track" that will lead them and the holy cause of liberty into a gulph, from which no small effort will be sufficient to [illegible]. In due season ye shall reap, if ye faint not," is too tardy.

To tarry till they can enlighten the understandings and secure the consciences of men unaccustomed to think, before they gather the ripe fruits of perfected Anti-Slavery action, does not accord with their views of the urgency of the case. Hence the hot-bed forcing process. Hence appeals to the baser feelings to secure a course of conduct, which they fear to commit to the agency of Truth to accomplish. Hence the "scatteration system," as Br. Ward calls it, including "questioning" to induce the parties to put abolitionists in nomination; and the cry of "no abolitionist," recreant to principle," &c., to acquire votes which the power of truth has not yet been able to obtain. Hence the completion of the "third party system," and the organization of the abolition party in politics, that they might enlist party spirit in aid of the spirit of universal benevolence.

Hence, also, the *abolition doctrine* that conscience is not the rule of duty, and that men ought to do that which is *ipso facto* right, and should be urged to the duty, whether their conscience thus decides or not. That *right is right*, is one thing; that *to do right is duty*, is another thing; but that *one man is to be conscience for another*—is to be judge for him of what is his duty—is quite another and different thing; and is a principle in which the Roman PAPA would readily discern the lineaments of his dearly beloved, first-begotten.

In conclusion, we wish to say to Br. Ward, that in these remarks we simply give our views, which we submit to our readers *to be considered*, not received as truth on our say so; and that we are honest in entertaining them, and feel it our privilege and prerogative to express them thus freely; and to suggest that should he feel disposed to make any strictures, (which we shall gladly publish,) he will possess his soul in patience, and calmly and candidly tell us wherein we are in error as we have endeavored to him, and not make naked accusations of wilful falsehood, the only effect of which upon our mind will be to convince us more strongly that he is wrong, whether we are right or not.

Br. Ward will see, also, that we do not accuse political abolitionists of discontinuing the use of moral means; but that we only say, in our view they are directed to a wrong object—that instead of being used as a *moral lever* for the overthrow of slavery, they are used as a mere weight upon a *political one*.—P.

From the Union Herald.

MR. EDITOR:

In the last Herald I see another evidence of the thoughtlessness or recklessness, with which you charge upon those termed "New-Organizationists" what is untrue, and what you must know to be so. I take it, that you identify with the "New-Organization" all those who believe in the policy of voting for Birney and Earle: who having been convinced of the folly and futility of the "scatteration system," have determined to concentrate their votes, upon some designated person or persons.

The charge which I complain of, is that of discontinuing the use of moral means, and using political instrumentalities *only*. You are aware that the issue is false, my brother. You are aware that those of us who have lectured in your own village, have not shunned to declare the truth concerning slaveholding and Prejudice of Caste in a moral manner. This you neither can nor dare deny. Nay more, you are certainly aware that when the last convention was held in Cazenovia that it was urged upon abolitionists to vote for the slave, from moral and Biblical considerations *only*. Do you not know it? How then can you either say, or intimate, that we have ceased to use moral and spiritual weapons? If we say to abolitionists, "You have learned your abolitionism from the Bible, now, see to it that you violate not those Bible principles at the polls;" are we guilty of leaving moral means? Do we not rather enforce moral principles, and the carrying of them out at the polls, as elsewhere?

But what can be the ground of the faults you find with abolitionists concentrating their votes I am at a loss to say. The general objection is, that it exposes the weakness of abolitionists. This is in direct contradiction to the old and true maxim—"Union is strength;" it reverses it and says "Scatteration is strength."

These remarks were suggested by your animadversions upon the Emancipator. You intimate that the Emancipator has ceased to bear moral testimony against slaveholding. That intimation, is no more just than true.

S. R. WARD.

August 23d, 1840.

We are at a loss how to reply to our brother. He evidently is in a perturbed state of mind. He does not possess his soul in patience. Whatever may have been the article complained of, the spirit manifested in the above communication, is such as we think our Savior never possessed, towards even his bitterest enemies. We are confident Br. Ward will regret having written such an article for the public eye, when he reviews it, after the excitement of the moment shall have passed.

It merits rebuke, and if it had not been written "For the Herald," it would have been much more consonant with our feelings, to meet the brother in a private interview. "Soft words turn away wrath."

We exceedingly regret that anything we have said should so ruffle our brother's feelings; and if he had pointed out our error, so that we could see it, instead of bringing such unwarranted charges, we are ignorant of our own heart if it would not be one of our sweetest sources of enjoyment, to make ample acknowledgment. As it is, we are constrained to say to our brother, that the spirit he manifests throws its entire weight into the scale of our former fears.

But to the communication. It commences with a charge of "thoughtless" "reckless" falsehood, which we "*must know* to be so." And still worse, it is not the first offence. The brother should have thought, before he made such a charge—had he waited till the excitement produced by reading the article had passed from his mind, we are confident he would not have made it. We have read and re-read the remarks alluded to in the Herald—but in vain as to finding any grounds for the accusation.

The brother says, "I take it, that you identify with the 'New Organization' all those who, * * * convinced of the folly and futility of the 'scatteration system,' have determined to concentrate their votes, &c." We would ask our brother, Why do you take it so? We have not said it, neither can we see that our remarks intimate it. We are very sure that at the time of penning the remarks, the idea did not enter our mind. New-Organization, we consider to be a legitimate offspring of Anti-Christ, *alias* Sectarianism; and to be related to political abolition, by marriage—not by birth. If the brother will take the pains to refer to the article in question, he will see that its only object was to show, by facts, a "lowering down of Anti-slavery feeling," from a sectarian sympathy with some who had hitherto stood aloof from the cause, in order to accommodate the enterprise to their feelings, and thus enlist them in it; and that nothing is said of its political aspect, except incidentally. The brother will also see that we made no statement of facts, whatever, but merely, some reflections upon facts stated by others, which we were careful to spread before our readers, that they might have the opportunity of judging as well as ourselves, of their import. If there is anything unfair, or unchristian, or "untrue" in this, we have not the discrimination to discern it. At any rate, we will give Br. Ward full license to make any reflections, and draw any inferences, from any article we may ever write, and do it in any publication he may choose, provided the article, unmutilated, accompanies them.

The brother is at a loss to know the ground of the fault we find with abolitionists for concentrating their votes. We find no fault with abolitionists for this—we are willing every man should answer his own conscience on this as on every other subject; and we would as lieve that the votes of abolitionists were concentrated on one individual, as scattered among the many. This is a wrong issue, my brother. But we would ask in this connection, if, while we acord to our neighbors a perfect right to act in accordance with their own convictions of duty, and love them none the less because they differ from us—Br. Ward considers it wrong to endeavor to show them wherein they are in error, by exhibiting the evidence; and also to use our influence to dissuade them and others from pursuing the course? And further, whether he considers it the appropriate sphere of a public journal to follow the public sentiment of the community, or to endeavor to lead it; to conform to it, or to labor to mould it in accordance with the principles of truth and righteousness!—and whether it is out of its appropriate sphere in expressing an opinion of public movements around; or only of political abolitionists on account of peculiar immunities? We pause for a reply.

But that of which the brother especially complains, and which he says is false, and we know it, is, the charge of "discontinuing the use of moral means, and using political instrumentalities only;" and *the intimation* "that the Emancipator has ceased to bear moral testimony against slavery." We have to say again, that we search in vain for any such charge or intimation in the remarks alluded to. On the contrary, we never supposed for a moment that this was the case, and we cannot resist the impression that the idea of the brother had its origin from a cause within himself, rather than in the article which he censures. It will be seen that the *fact* of the Emancipator's being "new-organized" is stated by Br. Leavitt,—not by us; also, the fact that "*since*" it was new-organized, several *Southern* papers had solicited an exchange. That it was the intention, by new-organization, to lower down the Emancipator to a level with slaveholding morality we do not say, nor "intimate" nor believe; but Br. Leavitt does say that "*since*" its metamorphose, slaveholders, (at least, southerners,) invite it among them. Br. Ward can draw such inferences from the fact as his mind suggests, and we do not yet feel willing to forego the same privilege. We think the brother may see, if he will reflect, that he has manifested a little of the spirit of proscription he has been so zealously rebuking in his public lectures.

Our present opinion is, that not only all that we have said, or "intimated," is strictly true; but abundantly more. If we are wrong, we trust if it were *shown wherein*, we should have the discernment to see it, and the honesty and frankness to acknowledge it. We impugn no man's motives; but we have no confidence in political abolitionism: and although it may prosper for a time under the zealous and talented efforts that are made to promote it, we confidently expect a reaction, and that at no distant period.

Our present views are briefly these—

1. That "New-Organization," as exhibited in the formation of the Massachusetts Abolition Society, the American and Foreign Anti-Slavery Society, *et id omne genus*, is a legitimate offspring of Sectarianism, by which it was warmed into life, and is still nurtured.

2. That the influence of this spirit of sectarianism has been to alienate those who have exercised it from their brethren, until they were unwilling to pursue their labors for the slave together and parted from them.

3. That the spirit of God has been grieved, and has in a measure taken its flight.

4. That many who have been looking on, and have not raised their voice against the evil, but have rather sympathized with those who have broken away from their brethren, have been to some extent unconsciously drawn into the same state of mind, and proportionately lost the spirit of love.

5. That this state of [illegible] is legitimately succeeded by diminished confidence in God, and consequently in the power of truth to effect the desired object—the liberation of the slave.

6. That this want of confidence in God and truth has taken so extensive a hold of the minds of so many of the leaders of the enterprise, as to cause despair of success through their use as *effective* instrumentalities: that at this juncture Politics made an offer of his hand, which was promptly accepted by a portion of the abolitionists, embracing most of the New-Organizationists, who, as a dutiful bride became "subject to her husband, and he ruled over her."

7. That the consequence of this alliance, is, the interest of the wife has become merged, and in a measure lost, in the interest of the husband: and that the productive means which she had hitherto employed for the direct accomplishment of her own objects, she now employs to procure political capital, in the sweet confidence that her own cause can be advanced in no way so well as by advancing that of her spouse lord.

8. That this is the true origin of the present "third party" system, whatever tributaries it may have received from other sources.

9. That one of its earliest tributaries, which unites with it to form the "third party," is a restless impatience, on the part of a portion of the abolitionists, of the Divine order of accomplishment. They are unwilling to continue to "plant," and "water," and leave it with God to "give the increase." "First the blade, then the ear, *after that* the full corn in the [illegible] ripe fruits. The promise, "In due season ye shall reap, if ye faint not," is too tardy.

To tarry till they can enlighten the understandings and secure the consciences of men unaccustomed to think, before they gather the ripe fruits of perfected Anti-Slavery action, does not accord with their views of the urgency of the case. Hence the hot-bed forcing process. Hence appeals to the baser feelings to secure a course of conduct, which they fear to commit to the agency of Truth to accomplish. Hence the "scatteration system," as Br. Ward calls it, including "questioning" to induce the parties to put abolitionists in nomination; and the cry of "no abolitionist," recreant to principle," &c., to acquire votes which the power of truth has not yet been able to obtain. Hence the completion of the "third party system," and the organization of the abolition party in politics, that they might enlist party spirit in aid of the spirit of universal benevolence.

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From the Brandon Telegraph.

### What has the Church to do with Slavery?

BROTHER MURRAY:—Having an interview, a few days since, with a former resident of this State, who does not as yet subscribe to the immediate emancipation doctrine, I propounded to him a few questions on the subject of slavery, and have thought proper to present some of them, together with his answers.

Question 1st. What class of men with whom you are acquainted in the South, are the largest slaveholders? (professors of religion, or those who do not profess religion?)

Answer. I should say, from a three years residence in Georgia, that near three-fourths of those holding slaves are members of different churches, mainly of the Methodist church.

2. Are the slaves in your acquaintance permitted to learn to read?

Answer. There is a law in Georgia against this, but some of the slaves learn a little from white children, and some planters instruct some of their slaves for their own benefit in transacting some kinds of business, but are rather cautious who they instruct. I have seen some who were capable of expounding the scriptures, and tolerably well versed in history.

3. In what States have you travelled?

Ans. Maryland, Virginia, North and South Carolina and Georgia.

4th. Do you consider prejudice in the *whites* against the *blacks*, as strong at the South as at the North?

Ans. I do not: I have frequenty seen men of the highest walks in society, on meeting a negro, exchange salutations as familiarly as with one of their own class. They prize negroes, and associate with them in some measure according to their intelligence and moral worth. It is a point of honor among business men in Georgia, (i. e.) within my acquaintance, not to cheat a colored man in trade.

5th. Are there any colored men who accumulate property to any great amount?

Ans. Yes; I will relate an instance. A free colored man who is about 40 years of age, once engaged in business and failed. He commenced again, and is probably now worth from ten to fifteen thousand dollars—is respected by all who knew him as a business man, and is a perfect gentleman.

6th. Is he admitted into the social circle with the whites?

Ans. He is not. There does not appear to be a desire on either part thus to mingle. He does not wish to obtrude himself upon the usual practices of society. A wholesale merchant from New York, with whom he dealt, called on him to transact business,—the business done, the colored man invited the other to dine with him—the table was spread, and the guest partook of the refreshment, while this man and his wife stood by waiting upon him.

7th. According to the best information you can obtain, are the slaves treated as severely now, as from six to ten years ago?

Ans. They are not. Instances of corporeal punishment are rarely known in the section where I reside, where, a few years ago, it was practised to a considerable extent.

8th. Then the abolition excitement does not operate as some represent?

"Ans. The slaves are *watched* more closely for fear of their *running away*, but they are not *whipped* as much as formerly. I suppose that the firm of which I am a partner, furnish nearly all the articles, called the "*Negro-whip*," for fifty miles around us. I presume one half are sold to negroes themselves, for driving mules, &c. and that not one twentieth, or even a thirtieth part are used for whipping slaves. Many slaves are entrusted with teams to carry cotton and other produce to market, and frequently are promised and given a certain share of the profit, to stimulate them to good bargaining and honesty.

9th. Is there any law whereby a slave can hold the property thus given?

Ans. I suppose not. It lays in the breast of the master, whether the slave shall retain it.

From the Liberator.

The following letter shows how Ireland's renowned champion, Daniel O'Connel, stands on the "Woman Question." It adds another imperishable laurel to his brow, and will ultimately enlarge and consolidate his fame. Let the Anti-Slavery press spread it far and wide. Mr. O'Connell manfully asserts the "right of the female delegates to take their seats in the Convention," and declares that they were excluded by an act of "injustice." He also says that, in the great work of humanity, "women have the same duties, and should therefore enjoy the same rights, with the men, in the performance of their duties." A true and noble sentiment.

### Daniel O'Connell and the "Woman Question."

TO DANIEL O'CONNELL, M. P.—The rejected delegates from America to the "General Anti-Slavery Conference," are desirous to have the opinion of one of the most distinguished advocates of universal liberty, as to the reasons urged by the majority for their rejection, viz: that the admission of women, being contrary to English usage, would subject them to ridicule, and that such recognition of their acknowledged principles would prejudice the cause of human freedom.

Permit me, then, on behalf of the delegation, to ask of Daniel O'Connell the favor of his sentiment, as incidentally expressed in the meeting on the morning of the 13th inst., and oblige his sincere friend,

LUCRETIA MOTT.

London 6th mo. 17th, 1840.

16 *Pall Mall*, 20th June, 1840.

MADAM—Taking the liberty of protesting against being supposed to adopt any of the complimentary phrases in your letter, as being applicable to me, I readily comply with your request to give my opinion as to the propriety of the admission of the female delegates into the Convention.

I should premise by avowing that my first impression was strong against that admission; and I believe I declared that opinion in private conversation. But when I [illegible] the subject, I felt it my duty to investigate the grounds of the opinion I formed: and upon that investigation, I easily discovered that it was founded on no better grounds than an apprehension of the ridicule it might excite, if the Convention were to do what is so unusual in England—to admit women to an equal share and right of discussion. I also, without difficulty, recognized that this was an unworthy, and indeed a cowardly motive, and I easily overcame its influence.

My mature consideration of the entire subject convinces me of the right of the female delegates to take their seats in the Convention, and of the injustice of excluding them. I do not care to add, that I deem it also impolitic; because that exclusion being unjust, it ought not to have taken place, even if it could also be politic.

My reasons are: *First*—That as it has been the practice in America for females to act as delegates and office-bearers, as well as in the common capacity of members of anti-slavery societies, the persons who called this Convention ought to have warned the American Anti-Slavery Societies to confine their choice to males—and, for want of this caution, many female delegates have made long journies by land, and crossed the ocean, to enjoy a right which they had no reason to fear would be withheld from them at the end of their tedious voyage.

*Secondly*—The cause which is so intimately interwoven with every good feeling of humanity, and with the highest and most sacred principles of Christianity—the Anti-Slavery cause in America—is under the greatest, the deepest, the most heart-binding obligations to the females who have joined the Anti-Slavery Societies in the United States. They have shown a passive, but permanent courage, which ought to put many of the male advocates to the blush. The American ladies have persevered in our holy cause, amidst difficulties and dangers, with the zeal of confessors, and the firmness of martyrs—and, therefore, emphatically, they should not be disparaged or discouraged by any slight or contumely offered to their rights. Neither are this slight and contumely much diminished by the fact, that it was not intended to offer any slight or to convey any contumely.—Both results inevitably follow from the fact of rejection. This ought not to be.

*Thirdly*—Even in England, with all our fastidiousness, women vote upon the great regulation of the Bank of England; in the nomination of its directors and governors, and in all other details, equally with men; that is, they assist in the most awfully important business, the regulation of the currency of this mighty empire, influencing the fortunes of all commercial nations.

*Fourthly*—Our women, in like manner, vote at the India House—that is, in the regulation of the government of more than one hundred millions of human beings.

*Fifthly*—Mind has no sex; and in the peaceable struggle to abolish slavery all over the world, it is the basis of the present Convention, to seek success by peaceable, moral, and intellectual means alone, to the utter exclusion of physical force or armed violence. We are engaged in a strife, not of strength, but of argument. Our warfare is not military—it is strictly Christian. We wield not the weapons of destruction or injury to our adversaries. We rely entirely on reason and persuasion common to both sexes, and on the emotions of benevolence and charity, which are more lovely and permanent amongst women, than amongst men.

In the church to which I belong, the female sex are devoted by as strict rules, and with as much if not more unceasing austerity, to the performance (and that to the exclusion of all worldly or temporal joys and pleasures,) of all works of humanity, of education, of benevolence, and of charity, in all its holy and sacred branches, as the men.

The great work in which we are now engaged, embraces all these charitable categories: and the women have the same duties, and should therefore enjoy the same rights, with the men, in the performance of their duties.

I have a consciousness that I have not done my duty in not sooner urging these considerations on the Convention. My excuse is, that I was unavoidably absent during the discussion on the subject.

I have the honor to be, very respectfully, Madam,

Your obedient servant,

DANIEL O'CONNELL.

MRS. LUCRETIA MOTT.

From the Michigan State Gazette, Extra,

### "Third Party."

THE "SYSTEM," HOW BEAUTIFUL ARE ALL ITS PARTS!

JACKSON, Mich., Friday, August 14, 1840.

At a meeting of Abolitionists who withdrew from the Convention held at the Court House in Jackson, on the 5th of August, instant, a committee was appointed with instructions to prepare and report to the meeting a statement of facts in relation to the said Convention, and an expression of the views of this meeting in regard to the same.

The Committee after a short recess, through Daniel Parkhurst, Esq., their Chairman, made the following report, which after discussion, was adopted.

TO THE ABOLITIONISTS OF THE STATE OF MICHIGAN.

Having witnessed with deep regret the proceedings of the late convention held at Jackson, on the 5th of August, inst., which was assembled for the purpose of taking into consideration the propriety of nominating an Anti-Slavery Electorial Ticket for the State of Michigan, in favor of Messrs. Birney and Earle, we feel it incumbent upon us to publish a statement of facts in relation to the manner of getting up the said convention, together with its proceedings, that our Anti-Slavery friends throughout the State, may not be misled by the belief, that the doings of the Convention are an expression of the State Anti-Slavery Society, or of the friends of the cause generally.

Several weeks since, the editor of the Michigan Freeman, in concert with one other individual started the project of calling a convention for the formation of a third political party. They therefore solicited names far and near, to append to a call for the convention. There was no instrument drawn up for signatures, but a simple request was made to individuals to lend their names for the call; and very many gave their names, supposing, as a matter of course, that the invitation extended to all our abolition friends, and that it was for mutual consultation and discussion. After some seventy names were obtained, we are credibly informed that the editor drew up the call *inviting those only who would be in favor of forming a third party.* Thus, as we conceive, using the influence of many names, without a full and explicit understanding, to carry out before the people his own peculiar views, carefully wording his instrument in such a manner, as to give the impression abroad, that the said call was all made up by the people and sent to him for publication: Whereas the fact is, not one individual whose name is attached to the call ever saw it until it was before the public.

On the 5th inst., a respectable number of abolitionists assembled at the Court House in Jackson in pursuance of the call. And on nominating a committee for receiving the names of delegates, Daniel Rand, whose name was attached to the call, and who claimed a seat in the Convention, being nominated on the committee, was promptly objected to on the ground that *rumor had said he was not fully in favor of a third party.* A warm debate ensued; all claimed a right to a seat in the Convention. One party wished to discuss the expediency of forming a third party; the other declared that there should be no discussion upon the subject, and that if they could not go on and form an electorial ticket without discussion in one place, they would withdraw, and do so in another place. The friends of free discussion thereupon withdrew, leaving those who were determined to act politically, regardless of consequences, to pursue their own course.

We do therefore solemnly protest, and we believe the friends of the anti-slavery cause will generally unite with us in protesting against the manner of getting up the convention, and its proceedings when assembled. So important and so questionable a measure as the formation of a third political party, should not, in our judgment, have been adopted but upon mature deliberation, and after a full and free discussion of the subject in all its bearings. And we submit for the consideration of our friends, *whether it is consistent or becoming in abolitionists to silence discussion, by moving the previous question*, after our frequent and loud denunciation against slaveholders in Congress for doing precisely the same thing,

JUSTIN MARSH, Chairman.
DANIEL RAND, Secretary.

At a meeting of the Executive Committee of the Michigan State Anti-Slavery Society, on the 8th of August 1840, the following resolutions were adopted:

*Resolved*, That we disapprove of the formation of a third party in politics; and that we are opposed to the proceedings of the convention held at Jackson on the 5th instant, at which nominations were made for Presidential Electors and Representative to Congress, believing, as we do, that such a course is unwise and inexpedient in itself, and that it originated in a desire to favor one of the already existing political parties, rather than to organize a new one upon purely anti-slavery principles.

*Resolved*, That inasmuch as the Michigan Freeman has become the advocate and champion of a third political party, in opposition to the advice of the Executive Committee, and in violation of the wishes of the great mass of Abolitionists as expressed by them at two different conventions, when the subject was fully discussed; we are opposed to the further continuance of the Freeman as the organ of the State Anti-slavery Society; and if its publication is hereafter continued, it must be towards, as in fact it is, the organ

WM. R. DELAND, Chairman.

Jackson, August 8, 1840.

From the North Star.

*Abstract of an Address delivered before the Abolition Society in Walden, July, 1840: By Rev. Samuel Marsh.*

MR. PRESIDENT,—The abolition of Slavery is a subject in which I feel a deep interest. Why is the slave in bondage? According to the best evidence before us, 'Neither did this man sin, nor his parents, that he was *born a slave.* He is unjustly *oppressed*; and of such, God is emphatically the protector. Abolition then is the cause of GOD; and to effect it, we should pray to Him in faith; although Congress has rejected our petitions. God, in his *Providence* is still Almighty to save, and to destroy. The true Abolitionist, when called a "fanatic," is slandered. Certainly, he has *enthusiasm*; and this is necessary to effect any great reformation. What would Luther, and Wesley, and other great Reformers

down *six hundred thousand* of their lay brethren? When and where was the mighty effort put forth to *enfranchise them?* It has not yet been made, and brethren, if you go not up to the Convention prepared to do that work *yourselves*, it would not be done.

Brethren, will you, can you, in any possible contingency, aid in perpetuating that system of outrage, *Methodist Episcopacy?* I hope not. I know you love Methodism, and her doctrines are worthy your love. But there is a world wide difference between her doctrines and her government. The one commends itself to every man's judgment; the other is the tyrant's *first born*, and should be the execration of every friend of civil and religious liberty. It will perhaps be said by those whose abolitionism is of that mongrel cast which can trample on humanity, in the person of the laity; that this has nothing to do with anti-slavery. I answer, it is time then that it had. And, my brethren, let me assure you if this opportunity passes by unimproved, the day of your redemption is further removed than ever.

UTICA CONVENTION.

P. S. I noticed in a recent Watchman, an approval of the "call" for the Convention, signed by one who has outraged the rights of the laity, within the past year, more than any other man in the connection, and all that "the *dignity* of the conference" might be sustained. Pray tell me what *he* wants of a Convention?

Would George Storrs', under the "Call", be entitled to a seat in the Convention? U. C.

### The Friend of Man.

FRIEND GOODELL, in his paper of Aug. 25th, comments at length on my article which appeared in the Standard of July 2d. He does not attempt to disprove either the fact or the argument there stated, but aims to show that the Liberator and the Standard do not think exactly alike on some points! and misrepresenting my language, he joins battle with the shapes which his own fancy has created, and for which he can find no text, but in the equally groundless fancies of Joshua Leavitt. I do not intend to dispute such vagaries as these, but I will show friend Goodell wherein he lacks candor and justice.

He makes me say that the anti-slavery enterprise "strikes at the root, not merely of slavery, but *that it aims to abolish all other distinctions of society*, that it is *arrayed against the popular* THEOLOGY of the country, that it is to annihilate *all the religious sects*, and IN SHORT, RESOLVE SOCIETY INTO ITS NATURAL ELEMENTS."

Now this is not true. This is a *false representation* of my language and meaning, and made more emphatic by the *italics* and *capitals*, which are all William Goodell's. In the first place, I was not defining the *theory of operation* of the American Anti-Slavery Society, but simply stating *a fact, as the basis of the division.* The Liberator may have stated other facts, in explanation of the same event, and with equal correctness, many circumstances having contributed to it, some directly and others more remotely. The refusal of the Society to violate its own Constitution by disfranchising a large number of its members on account of their sex, was the *occasion*, and so far, the *immediate cause* of the secession; but it is not therefore less true, that the origin of that secession, the *primary* cause of it, is connected with the nature of the reform itself. In pursuance of this idea, I said, "Anti-Slavery (i. e. *the principle,*) is a word of mighty power,—it strikes at the very corner stones and key stones of society,—aims a death-blow at long-cherished habits and opinions,—robs life of all factitious honors,—that it would put an end for ever to the unrighteous dominion of "*the Church,*" unseat popular theology from its throne, break down the barriers of sect, and in short, resolve society into its natural elements, saving all the real progress it has made in the scale of improvement."

Compare this language with the garbled, amplified, abbreviated, interpolated ascription of Wm. Goodell!! Is this to say that the "Anti-Slavery enterprise strikes at the root, not merely of slavery, but that *it aims to abolish all other distinctions* of society—that it is to annihilate *all the religious sects*, and, IN SHORT, TO RESOLVE SOCIETY INTO ITS NATURAL ELEMENTS!" Why was anything *added*, why was the concluding part of the sentence *omitted*, and why all this *italicising* and *capitalizing?* Why did friend Goodell put a period midway in the sentence, and thus destroy the real character and intent of the expression? And why, in a note at the bottom of the page, substitute the word *original* for *natural*, if not to forestall a fair construction, and hold up the American Anti-Slavery Society to public odium? His reputation for integrity of purpose, is fairly exposed to question, by a resort to such dishonorable artifice. It were not to be marvelled at, in the canvass of inebriated disputants for the spoils of political strife.

Of the meaning and obvious intent of the expression "to resolve society into its natural elements, saving all the real progress it has ever made in the scale of improvement."—Such would be that millenial state of which theologians are wont to speak in rapturous and glowing terms. Society, under the searching and purifying operation of the anti-slavery principle, would lose all its varied forms of oppression and injustice, by which millions of its members are now ground to the dust. Of the acquisitions of all the past, in science, morals, industry and skill, every thing that is "real," every thing that is not "factitious," would be "saved."

I am constrained to believe that an evil eye alone, could see all the horrid shapes that friend Goodell conjured from so plain a phrase. As to the "annihilation of all religious sects," I said not a word, but simply specified the "barriers of sect," which are the superstructure of bigotry, as worthy to be deprecated and destroyed. Those barriers ever have, and continue to constitute one of the most formidable of obstacles to the progress of true religion, and consequently of true freedom.

As to the argument, if it can be so called, which friend Goodell has built up on this false statement of my language, it is of course worthless, and need not be noticed. What I asserted to be the real basis of the division, is correct beyond dispute. If all who joined the society from the beginning had been fully aware of the ultimate and necessary tendencies of the anti-slavery principle, and prepared also to follow wherever it might lead, we had yet been an harmonious and united body. I do not call in question the sincerity of motive, or the soundness of conviction on the specific subject of negro physical slavery, which led the seceders of 1840 to join our ranks when they did; but simply state the fact that their narrow and uncomprehensive view of *principles* was necessarily followed by dissatisfaction when those principles demanded sacrifices on their part, which they never contemplated. This was illustrated in the case of Robert B. Hall, one of the signers to the declaration of sentiments, who requested his name to be erased, several years since. Doubtless, he is at this day, as well convinced of the soundness of that instrument as when he signed it; but he never dreamed that while kindling up the fires of freedom as a beacon to the slaveholder, that its light would be reflected back upon his own mind. He never dreamed that the operation of those principles by which he would reform his fellow-man, would extend to himself, but no sooner did he become sensible of this, than in the true style of bigotry, he withdrew from a contest that threatened to subvert long-cherished dogmas, and, wiser than the clerical appellants, made no effort to contract the sphere of the deepest reform of modern times to the narrow circle of his own peculiar conceits. Such may at least be the explanation of his withdrawal, and it illustrates to my mind the cause of the division in the society. The *occasion* was, as I have before said, the refusal of the society to disfranchise a large number of its members on account of *sex*.

If William Goodell is disposed to treat the subject unfairly, and like the editor of the Emancipator, to persist in a false construction of my language, for the double purpose of casting odium on others and justifying his own defection from principles which he once approved, I cannnot help it. Such efforts will be vain, and their chief tendency will be to expose the weakness of their author, who was not wont to seek other defence than truth, and who would not do so now, were the truth available for his purpose. Honesty would dictate the immediate abandonment of a position which can be sustained only at its expense.

With respect to the *right* of a minority to separate from the body, it can be legitimate only when it is founded on such a conscientious and irreconcileable difference of opinion, as to forbid the co-existence of harmonny and efficiency. It is not enough to authorize a division, that coincidence of opinion does not prevail on non-essential points, such as Wm. Goodell himself has pronounced the "woman question" to be, or such as the peculiarities of sect,

On political action, I repeat that the declaration of sentiment does not impose a belief in its rightfulness as necessary to constitute membership in the society. It leaves individual conscience untrammelled. It asserts that "there are the highest obligations resting upon the people of the free States," &c. and not that such obligations rest *on the members of the society, as such.* To pursue this argument were not worth the ink, paper, or time it would consume; and I am not sure that it is worth while to say any thing further in explanation or reply to friend Goodell, on the subject of his disingenuous review. As I do not expect to recur to them again, however, it may be well to explain on one or two points which I would willingly pass over.

In my former communication to the Standard, I referred to the *nature of the anti-slavery reform*, and said "it strikes at the corner stones and key stones of society." Is it not so? If not, the reform is almost without an object. Is it worth while to expend untold treasure and precious time and godlike energies, in tinkering at the superstructure of society, while its base is left untouched? *Slavery* lies at the base of society in this country; witness the resolutions "discussed and adopted without a dissenting voice," by the Convention at Johnstown, the proceedings of which are published in the same number of the Friend of Man that contains the editor's review of my article. Those resolutions declare that our "republic is governed by an oligarchy of 250,000 slaveholders"—"that in the past history of this nation, we read one continuous history of the usurped control of the slave power"—"that in the policy of the national government, modelled and shifted as it is by the slaveholders, with sole reference to their fruitless experiments and plans designed to make slave labor as productive of prosperity as free labor," lies "the principal root and source" of all present and past pecuniary embarrassments. By these resolutions it appears that slavery is the *chief* stone in our national edifice. It is true, then, friend Goodell, that the anti-slavery principle would cast it out. Therefore do we think it worth all the labor, and time, and money, that may be necessary to carry forward the object of the anti-slavery movement, to subvert this "stone," and to make that which has been "rejected by the builders," "the head of the corner." Then we shall cease to oppress our brother; we shall cease to practice extortion; labor will be considered honorable, and instead of 3,000,000 of enemies in our midst, we shall gain so many friends.

I will endeavor to show in the next Standard, that it was not about "non essentials," that a new paper was established in this city, but that no such paper would ever have been thought of, had not the Emancipator been surreptitiously abstracted from its legal and proper owners.

J. S. G.


# NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, SEPTEMBER 10, 1840.

### The Value of Principles.

Principles are valuable and important as they are exemplified. Whatever gives shape and symmetry to a principle, whatever develops it, so that its length and breadth may be seen, adds to its power, and increases its influence. God is the perfect exemplar of his principles. He illustrates Truth fully, and herein lies his Omnipotence. In his government he has instituted a system of relations which are so based as to promote the highest happiness of those for whom they are designed, and a deviation from this grand arrangement of Jehovah produces misery. He has made man and given him a noble nature, and told him distinctly that his happiness consists in rendering implicit obedience to the principles of that nature. In other words, he demands an exemplification of its principles—a principle is the constituent element of a thing. It is that without which the thing cannot exist; but its power consists in its exemplification. The great principle of propelling boats by steam would do us no good, unless put into practice. The great principle that "men are created equal" is of no value to those who voluntarily or compulsorily fail to illustrate it. The bondman of the South, as his ancle galls under his heavy chain, feels no delight in the fact that, abstractly considered, it is true, that he has as many rights as his tyrant. The practice of God's great truths alone ensures our happiness, and thus we see his wisdom in making our happiness a natural consequence of our obedience. Misery is a necessary result of a deviation from the path God has prescribed, no matter whether voluntary or forced.

Truth is the science of relations. Truth, in regard to God, is his relations. The great relations he sustains to all that he has made. Truth, in reference to man, is the same. We say "all men are created equal," and declare it to be a "self-evident truth." What do we mean by *truth* here? Simply this: that naturally men have equal relations, equal obligations, responsibilities, and interests, springing from their moral nature, and as they have alike a moral nature, all that grows out of it must be the same in each as in every man, as respects kind as well as degree. In other words, that naturally men are one vast brotherhood, in which all have vested an equal capital, and are to be equal sharers in the profits and loss.

This is as good a definition of Truth as we can give. If a better can be given we shall be glad. Of one thing we are convinced, that Truth is of magnitude, and men need to be converted to it, and none more than some of those who call themselves Abolitionists. To unfold and preach God's truth is to expose the relations which he sustains to the things he has made, and the relation which the things sustain to each other. To man properly belongs as matters of investigation all those relations which bear any perceptible affinity to his own, and to find out the true position and connection of such relations is the highest and noblest work in which he can be engaged. We say slavery is *wrong*, and to prove it we analyse its system of relations. We find that it creates and sustains a class of relations exactly adverse to a class which God has instituted between man and himself, and thus we know it is wrong. For the relation which man sustains to God is of superior force to that which man sustains to his fellow, inasmuch as it is that of a creature to a Creator, while the latter is that of man to man; consequently, any relation of man's creation must be in harmony with those which God has instituted, else they are clearly wrong. If then Jehovah calls upon man to regard *him* as his Lord and Master, and man assumes that office, he usurps God's prerogative and commits high-handed wickedness. Slavery puts man in such a position to his fellow as essentially and universally (as far as its power extends) *to dethrone God*, for it says that a "slave is one who is in the possession of a master to whom *he belongs*. The master may sell him, dispose of his industry, his time, his talents. He can own nothing, acquire nothing, nor possess any thing but *what must belong to his master*." What authority has God here over the man? It may be said that all this authority is "delegated authority." This cannot be from the very nature of the case. The rights of man are essentials of his moral being. To take them from him and convey them to another, so as that he should have no power over them, is to so change his nature as to leave him a *brute*, for the only difference between man and other animals is the fact that he possesses a high moral nature and the proper adjuncts to its full and perfect development. Strip him of these, you have him side by side with the Ourang Outang. This cannot be God's plan, and yet the aim of slavery is to do this. Had she the power to dig under the foundations of his nature and heave them from their base, the poor slave would be far less a man amid his ruins, than he now is. Its relations are such as are necessarily wrong, inasmuch as they necessarily conflict with the happiness of man. We know some great "*would be*" logicians talk about its being right to hold a power which it is wrong to use, but we think the slaveholder would ask no power farther than this. The *proper use* of a power which it was *proper* for him to hold, would be all he would ask. He would admit such abolition within his borders. Only tell him that to hold a man as a thing was right enough if he did not treat him as a thing, and he would never quarrel with you. This would make the sinfulness of slavery all depend upon the treatment, while the *relation* would be proper and right. Yet some argue thus: "It is not the holding a wrong power that is wrong, it is the exercise of such power." Slavery will be abolished *after this*, by such logic we apprehend. We say slavery is always every where, and under all circumstances, *wrong*; and we say that it consists in the *holding* man as a *thing*, not the *treating* him as such. It is the "holding a power" over him which belongs alone to God, but which the slaveholder has stolen; that makes *him* so blood guilty, not the fewer or more stripes he may inflict. It is the erection of a system in open defiance of those first or *basement* truths, which our fathers declared to be self-evident. What then is termed abuse is but the legitimate result of the power which the slaveholder claims. If it be right to hold man as *a thing* it must be right to treat him thus. In the *abuse* there can be no wrong, if there be no *wrong* in the relation, for the simple reason that an *effect* can have no turpitude attached to it. Blame or praise cannot attach to necessity. What exists independent of volition can have no responsibility. An effect is always necessary. *It must be*, if there is a cause. Cause always implies creation, or else it is not cause. It is an active power, generating something, as inevitably as water moves a wheel while it falls upon it. Cause is not inevitable. It may or may not exist. Effect is inevitable if the *cause* exists. The moral quality therefore is in the moving power. If it is right to make a man a slave, it is right to keep him a slave. If he resists he comes within the law of compulsion, for the simple reason that he is his owner's, to be disposed of as the owner may see fit. If not, then he cannot rightfully be made to assume a condition which it is wrong to make him sustain. Slavery is therefore not liable for any of the whippings, brandings, beatings, cat-haulings, deaths, separations of families, lewdness, ignorance, and thefts, which grow out of the relations which she has created, or she is inherently and eternally wrong.

This proves the starting point of the abolition principle; viz., that the "sin of slavery" consists in the reduction of man to a "chattel personal," not in the subsequent treatment, and that right does not depend for its existence upon circumstances, but upon those relations which, springing out of the nature and fitness of things, makes it as unchangeable and indestructible as God himself.

### Look Here!

PROTEST.

WE the undersigned, having found our names attached, with many others, to a call for a Convention, to be held in this County on the 1st of September, for nominating candidates to represent the Liberty Political Party in the Legislature, do affirm that we were not consulted, before using our names and do protest against the assumption of such responsibility, without consent, and do thus Publicly manifest our disapproval of the intended meeting.

Signed, JAMES A. BURR,
HENRY ROBERTS,
JOSEPH MILLS,
PETER DE CLERCQ.

Cazenovia, August 25th 1840. *Union Herald.*

Is this a development to be admired? Does it look like honesty? We ask third party men if they cannot stand true to principle any longer than this? Does not this show how ready those are to be found who will adopt their old means and methods of warfare—to carry out their ends? Here are four men in the village of Cazenovia, known personally to us who declare that their names were attached without their consent. They are men of probity and worth in the village where they reside. Alas! how has the fine gold become changed. How long will it be before the "third party," will be ready to adopt the maxim—"ALL IS FAIR IN POLITICS." It seems that "somebody" can sign other men's names to a call, without their consent. How disgusting it looks to cast an eye over the political journals and find men making an unauthorized use of the names of others. Does it look any more lovely in the third party men? Or is the action any more *honorable* in third party men. Well, if men will "handle pitch they must be defiled." Keep a good look out. We shall see *plenty more* of such manifestations before this election is over. Men that have been cashiered by the other parties—chagrined by the fact that they could not obtain office, will cleave to this new monstrosity and the result will be, that before another Presidential Election, the good and virtuous and principled men in it (and as yet there are numbers) will find themselves powerless in the hands of political stock jobbers who will sell the reform *instanter*, if by that means they can lift themselves to a seat of honor among the people. They may start at the idea, so did Hazael at the thought of murder. But he sat upon the throne of Benhadad notwithstanding.

We have noticed among this party other indications of no less import, than the *using of the names of individuals* WITHOUT THEIR CONSENT. *One* of them is, the deliberate misquotations and misrepresentations of some of the third party journals, particularly the "Friend of Man."

William Goodell *seems* willing to make misquotations from the Standard, and to do it deliberately; to do it with both of his eyes open; and what is *more*, to charge *action* and sentiments upon us and others which never had an existence but in his own over-heated and nervous imagination. Only a few weeks since, he gathered the Liberator, the Herald of Freedom, the Pennsylvania Freeman, and the Standard in a group, and never did Don Quixote dash against a windmill with more fury than did the Editor of the Friend of Man against those journals. We care not how much he disputes our positions; how much he "quotes Scripture" to prove that slavery cannot be abolished except by having "little gates" and rulers to "sit in them," but if he quotes Scripture as wrongfully as he does the "Standard," he would maintain a poor reputation for a *theologian* or a man of truth. He takes up nearly one side of the Friend of Man to show (what do you think, dear reader?) that the *Editor* of the National Anti-Slavery Standard had advanced such sentiments as were calculated to overthrow his human "divine government." Well, is it so? Not a word of truth in it! In the first place, as may be seen by the communication of J. S. G. in our paper of this week, there was no ground for any such inference as he drew, and in the second place the article was not editorial, but a communication over the initials of the writer. With this fact he starts in calling J. S. G. the Editor, or "somebody else;" but forgets in his haste to acknowledge Mr. Somebody's existence, and charges all that he finds not consonant to old "Saybrook Platformism" in the article to the Editor of the Standard. Suppose we should turn about and do the same thing. Charge all that Gerrit Smith writes to the Editor of the Friend of Man. How would the Editor like it? The only difference in the two cases is, that Mr. Smith writes more, and always, we believe, over his own signature in full, while our correspondent writes over his *initials*. We care not a straw for the animadversions of William Goodell. We allude to him this morning only to show our readers that while in Madison County men can have their names affixed to a call for a convention without their knowledge or consent; they can find a very good precedent in the course of William Goodell as respects his fairness in quotations from other anti-slavery journals, and also to show that, as the party develops itself, it manifests a willingness to resort to the same dishonorable course to attain its object that the other parties do. We do by no means wish to be understood that there are not noble minded men among the third party Abolitionists. There are. We love them, we honor them. We know their integrity and we feel that they are like Lot in Sodom. They will yet see that political action is not the thing to preserve our institutions without it acts subordinately to truth, and that a man who engages to act *politically right* while his heart is wrong, is as "unstable as water and cannot excel." The "humbuggery of moral suasion" will be yet needed, before slavery is abolished, and men will find that misrepresentation and dishonesty are not the weapons wherewith to overthrow it.

### Package Subscribers

Who have received their papers by private conveyance, in consequence of the interdiction of the Post Master General, will hereafter receive them by mail, unless they order otherwise.

Our valued friend, the donor of the cut of "FREEDOM'S WREATH," will accept of our acknowledgments. Hereafter its counterpart will adorn our poet's corner, emblematical of that union, which will give sure and speedy success to our glorious enterprise.

## GENERAL INTELLIGENCE.

From the Cornwall (U. C.) Observer.

Two soldiers of the 5th Battalion Incorporated Militia, made their escape from the black hole, attached to the guard house, on Tuesday night, by raising part of the floor and digging their way under the foundation of the building.—This was effected during a very heavy rain and thunder storm, and after having got fairly off, they stole a canoe, with which they crossed over to St. Regis, and immediately on landing they directed their course to the land of sympathy, but their manner and appearance having excited the notice of an old chief, who expressed his suspicion to another that they were deserting—the alarm was given, when in a few moments a host of the red brethren of the forest were upon their trail, and when overtaken a short resistance was offered by the deserters, to the two who first approached them. "Viche" was not to be intimidated—their knives were soon put in requisition, and they surrendered at discretion. They were immediately brought over by the chiefs and delivered up to the commanding officer—from whom they received a handsome reward for their meritorious trouble.

The Indians have been so well paid for their good conduct in this instance, that deserters hereafter will stand but a poor chance of escaping, particularly as they inhabit the different islands in this neighborhood, and are always out fishing and hunting.

*A Lover of the Fine Arts.*—A genteel looking individual has been flourishing at Harrisburg for a few weeks, under the name of J. T. Macon, a grandson, according to his own account, of the venerable Nathan Macon, of North Carolina. He boarded at Wilson's, drank his wine, visited the places of resort including the State Library, from which latter place he carried off 20 plates cut from a copy of the Columbian in the State Library, views of Quebec and Montreal, views in Holland, Belgium and Paris, various maps and charts, several excellent works of travel and virtu, &c., and damaging the standard works to the amount of $500. The plates were all found in his trunk, into which a search was made, to see if there were any means to pay his bill. He is now in jail, awaiting his trial for his depredations.—*Sun.*

From the Cleveland Herald.

CANAL COMMERCE.

COLLECTOR'S OFFICE, Cleveland, September 2, 1840.

Of property on which toll is charged by weight, there arrived at Cleveland, by way of the Canal, during the past month, 34,975 294 lbs.
During the month of August last year, 8,556 011 lbs.
The following constitute the chief articles that arrived, viz:

328,922 Bushels Wheat.
10,522 " Corn.
27,299 " Mineral Coal.
49,794 Barrels Flour.
759 " Pork.
791 " Whiskey
75,317 Pounds Butter.
136,315 " Merchandise.
376,638 " Iron and Nails.
39,879 Staves.
236 Cords Wood.

Of property on which toll is charged by weight, there were cleared from Cleveland by way of the Canal during the past month, 7,022,081 lbs.
During the corresponding month last year, 7,980,786 lbs.
The following are the chief articles cleared, viz:

15,525 Barrels Salt.
497 " Lake Fish.
1,266 456 Pounds Merchandise.
159,624 " Furniture.
202,982 " Gypsum.
215,798 " Feet Lumber.
247 M. Shingles.

D. H. BEARDSLEY, Collector.

*Suicide.*—Mr. John Douglas, a merchant of very respectable standing, being at Hamilton, Upper Canada, on the 22d of August, was there arrested for debt, and lodged in jail. This event greatly distressed him, and on the ensuing Sunday his language and conduct bore evident tokens of mental derangement. A person was placed in the room with him to prevent him from injuring himself, but while his attendant was engaged in some little office which Mr. Douglas requested him to perform, the unhappy man seized a razor which had been inadvertently left within his reach, and in a moment applied it to his throat with such force that death ensued immediately. Mr. Douglas was a native of Scotland, about thirty years of age, and had been married only six months.—*Sun.*

*Murder.*—At Charleston, on Saturday evening week, a quarrel took place in a boarding house between a man named Murphy, a laborer, and Cox, a sailor, formerly mate of the brig Sullivan, when Murphy stabbed Cox with a shoemaker's knife about six inches in length, in the abdomen. He was immediately taken to the Marine Hospital, and died on Monday morning about 9 o'clock. A jury of inquest was held the same day, who brought in a verdict of wilful murder against Murphy, who has been lodged in jail.—*Ib.*

Reported for the Journal of Commerce.

*Court of Sessions—Yesterday.*—The September term of the General Sessions commenced yesterday; present the Recorder, Judges Lynch and Sanford, and Aldermen Baylis and Rich.

The calendar for the term is a heavy one, consisting of about one hundred new cases. Among the prisoners are, 21 charged with grand larceny, 21 with petit larceny, 17 with assault and battery, 23 with disorderly conduct, 3 with burglary, 2 with robbery, 1 with rape, 1 with assault and battery with intent to kill, 5 with forgery, 1 with false pretences, 1 with receiving stolen goods, 1 with perjury, 1 with bigamy, and 1 with arson; besides which are a large number who have been heretofore indicted for various offences.

The pannel of grand jurors summoned for the term being called, nine only answered to their names without excuses, and an additional twenty-one were ordered to be summoned.

William W. Kingsley, a young man, was arraigned for trial for forgery in the first degree, in forging a note for $500, in the name of ——— Many, and attempting to pass the same upon R. M. Hoe, obtaining thereupon about $30. It appeared, however, from an explanation made to the Court by his counsel, Mr. Merritt, that this was one of two notes which the prisoner forged in July, 1839, on one of which he was tried, convicted and sentenced to the state prison; but was afterwards pardoned by the Governor without being sent to prison. Before his pardon was received, and while he was out on bail, he passed upon Mr. Hoe the note for which he is now indicted. Under this state of facts, the court put off the trial, for the purpose of taking into consideration the propriety of holding the prisoner to answer for the offence—the Court and Executive having both forgeries in consideration at the time the pardon was granted.

John Barryman was arraigned for an assault and battery on Henry Melius, and pleaded guilty—which plea was received and recorded.

*Self Moving Power.*—Mr. Editor:—Are the people generally informed that the above power, or a somewhat formidable rival, which has been some time maturing at a room in Stanwix Hall, is now exhibiting at that place, to aid the inventor in his progress?

The power is exhibited propelling a railroad car by its invisible operations in the wheels, which, though of a small size, are thus able to propel children of any weight which the car will sustain. In its course it ascends and descends inclined planes, slower always in the descent than in the ascent, and needs no external readjustment, to continue its course. The "modus operandi" is still a secret with the inventor, but the principle of the power is gravitation. During a short visit, observation and inquries were made, from which were drawn the following conclusions.

That the operation of the power is altogether novel in this—that, when it has sustained numerous rotations of the wheel, till spent, it is renewed, unlike that of the watch, the clock, the windlass &c, by a simple movement in the same direction as before and after renewal, without necessity of cessation or interruption. This power is alike applicable as a stationary or locomotive power, and may be increased to any desired extent in the dimensions and proportions of the wheels, which are not admitted to be in the least liable to become disordered, but will rather improve with the use of generations, when stationary. It is perfectly uniform in its strain, and therefore a desirable substitute for weights, &c. in clocks. Attached to the press, it would seem the right power for turning off the edition of the daily paper. For the windlass, the turning lathe, the bench, the saw; in a word for the innumerable situations in which power is wanted, it has the very desirable quality of being no bill of cost beyond the first cost. As a locomotive the power being in every wheel, the collective power in a train would be great. Are the above conclusions correct? Call and see.

*Albany Argus.*

*Contagion conveyed by a Letter.*—The August No. of the American Journal of the Medical Sciences relates a singular instance of small pox contagion. Mr. Robert Atkinson of Lancaster, Pa. was seized with the small pox in December last, and after passing through a severe sickness with the disease, recovered. After his recovery, he wrote a letter to his brother, Richard Atkinson, of Wellsville, Ohio, giving an account of his sickness. The letter was written on glazed paper and sealed with a wafer in the usual manner. Being detained on the road by the great snows which fell about that time, it did not reach Wellsville until two or three weeks after it was written. After receiving the letter, Mr. Richard Atkinson opened it, and carried it in his vest pocket for several days. About one month afterwards he was taken sick with the small pox and died. There had been no cases at Wellsville or near that place for two years, and no other cause of its introduction could be assigned, than the letter from Lancaster.

*Emigration from Europe.*—Emigrants by hundreds are daily arriving at all our sea ports from all parts of Great Britain and the continent of Europe. The tide of emigration to this country this summer so far, has been unprecedented for the last ten years.

*Relics.*—The Boston Mercantile Journal relates the following pleasant little incident:

When one of the omnibusses from a neighboring town drove up to the City Tavern, yesterday, the attention of the standers-by was directed to a large trunk among the baggage, of a respectable, yet venerable appearance, manufactured with much more care and labor than the trunks in this degenerate age. Its age was designated by some large brass nails, so curiously arranged as to form the "1674," the date of its existence.

Curiosity was naturally aroused, to learn to whom this interesting piece of antiquity belonged, when presently there appeared on the steps of the omnibus, a neatly dressed, healthy-looking old lady, who declared herself the owner of this trunk, and made inquiry for the stage coach for the county of Plymouth, in which she wished to secure a passage. The antique trunk and its venerable owner were both well taken care of. In answer to some inquiries, the old lady said she was then "ninety-one years of age," perfectly hale and hearty, had not had any sickness for many years, and was then on her way to Plymouth county, to visit some of her grand children, who had settled in that county. She appeared affable and cheerful, and was amused at the idea that she required any companion or protector in making a journey of only 30 or 40 miles.

*Shocking Death.*—Mr. Michael Rumble, of Westmoreland county, Pa., was suddenly killed on the 22d instant, whilst engaged in threshing out grain, by the bursting of the cylinder of his threshing machine. It was made of a solid block of wood, and not secured by bands of iron. It burst in two, and one piece, weighing thirty pounds, struck him in the face; and one of the spikes was driven clear through his body, causing instant death.

*Duelling in New Orleans.*—We perceive by our New Orleans papers that a citizen of that place, Mr. H. Throuet, is under trial for the murder of Mr. Proue in a duel. In the course of the evidence one of the witnesses testified that since the passage of the act under which the prisoner was indicted, in 1818, duels have been of almost daily occurrence, many of them fatal. In the year 1822 alone, 21 persons were killed in duels in that city and environs. There were besides, numberless cases the same year in which the parties escaped unhurt, or with wounds only. It was notorious that our most distinguished citizens, and even magistrates, had from time to time been engaged in duels, and yet the law had remained a dead letter. This was the first prosecution under that law; and the following is the testimony in the case:

Mr. Proue, the deceased, sent Mr. Throuet an insulting challenge, which was accepted. The terms of the combat were arranged by seconds. The parties were placed back to back, at the distance of five paces, with a pistol in each hand; at the word "go," they were to wheel and fire at will. The first shot was simultaneous and neither was injured. As Proue was raising his second pistol, it was discharged accidentally in the air. Throuet continued his aim, but some of the spectators cried, "shame," "it is murder," &c., and he let his weapon fall by his side. The seconds rebuked the spectators, declared the terms had been so arranged that the parties could fire when they pleased, and that every thing was fair. Proue's own second was especially earnest, and Throuet was directed to fire by the deceased himself. He raised the pistol, fired, and Proue fell dead.—*Tatler.*

*Accident.*—Yesterday afternoon a colored man, while at work in the yard at the rear of the church at the corner of William and Frankfort streets, was badly injured by the accidental discharge of a musket, in the hands of Mr. John Coop, who keeps a grocery at the opposite corner. Mr. Coop had borrowed the musket from an inmate in his house, to go on a shooting excursion, and being unaware that it was loaded, he cocked the lock and snapped it, to ascertain if it was in order, when the charge instantly exploded, and a ball from it entered the colored man close to his right hip, inflicting a very dangerous wound. He was immediately conveyed to the city hospital, and Mr. Coop was taken to the police office and committed to prison pending the result.—*Jour. of Com.*

*Rogue Caught.*—Our readers will recollect that some four or five weeks since we published an account of the loss of a trunk belonging to Messrs. Churchill & Stanley of New Britain, filled with valuable jewelry which was stolen from off the stage that runs up the river from this city, and subsequently found, broken and rifled, in a field in Windsor near the stage road. Nothing further was learnt in relation to this robbery, until a few days since Mr. Deputy Sheriff Harris arrested a man named Danforth Stevens, on a charge of having passed counterfeit money. Upon searching him, however, a small amount of jewelry was discovered, which was ascertained to be the property of Messrs. Churchill & Stanley. This caused a more thorough examination, and on Saturday last the trunk of Stephens was found and opened, and about nine hundred dollars worth of the jewelry discovered. The prisoner is in safe keeping to answer to the charge of robbery, as well as passing counterfeit money.

We understand that all the property of Messrs. Churchill & Stanley, contained in the stolen trunk, has now been recovered, except what was valued at bout $270.—*Hartford Patriot.*

The ship Huntress, Capt. Kenney, from Liverpool, Aug. 5, arrived yesterday, but brought no papers later than the 1st. The Captain states that nothing of interest had transpired since last dates. The papers still keep up their sparring with the French, but no difficulty was appahended.

*From Jamaica.*—By an arrival at Philadelphia files of Jamaica papers to the 17th ult. have been received. A most disastrous drought has visited the Island, nearly destroying the coffee crops, and reducing to deplorable distress great numbers of negroes who had left their former comfortable homes to become settlers.

On the 21st of July, the Governor of Barbadoes sent to the General Assembly, with other documents, a proposal for a colonial union of colored classes, the aim of which is similar to that of the associations got up in Ireland by Mr. O'Connell. This proposition has, naturally enough, caused a tremendous sensation among the whites. As soon as the "proposals" were read in the House of Assembly, several members rose and denounced it with extreme virulence, as revolutionary, unprincipled, factious and pregnant with unheard of mischiefs. The papers seem to be divided in opinion concerning the paper above referred to.

The Gazette announces the death of the Hon. John Alleyne Beckles, president of the Council of Barbadoes and Judge of the court of Vice Admiralty. He died of parlysis, with which he was seized at the breakfast table.

A meeting of the Agricultural and Immigration Society of Trinidad, was held on the 6th of July, at which the report was read, showing that 2102 immigrants from the United States and elsewhere had arrived since the 5th of April, '39. The immigrants from the U. S. are highly spoken of, as distinguished for moral conduct, great intelligence and persevering industry.

The British ship New Grove, Cousens, master, was lost upon the rocks off the East end of the island of Jamaica, on the night of August 1st, having left Port Morant on the morning of that day. She was driven upon the rocks by a strong current running to the eastward. The Captain, crew and one passenger, Mr. Sproull, got into a boat, with such provisions, &c. as could be got together in haste, but as they were shoving off the sinking ship caught and upset the boat. Mr. Sproull was drowned, but the others were all saved.

The Jews of Jamaica had a meeting in reference to the persecution of their brethren at Damascus, on the 13th ult. *Sun.*

A new Counterfeit on the Cumberland Bank of Bridgeton, N. J., of the denomination of $3, was put afloat in large quantities in the upper part of Philadelphia last Friday. They can be detected by observing that attached to the "L" in the name of the Bank in the genuine are two flourishes—in the counterfeit there is but one.—*Sun.*

*Still Another.*—A slip from the office of the St. Louis Bulletin, Aug. 27, records the snagging of a fine steamboat called the Corinthian, at the foot of Commerce Island. The engine and furniture will be saved, but the boat is a total loss. She had about 170 tons freight on board for St. Louis; some of which may be got out, of course greatly damaged. There is said to be $10,000 insurance on the boat.—*Ib.*

*Melancholy Accident.*—Yesterday morning, about 2 o'clock, as the steamboat Swan, from Amboy, was coming up the bay, and when near Ellis's Island, she run over a small sail boat, containing Mr. Norman Wood, son of Mr. Wood, a broker in Wall street, and a boy, whose name we could not learn. The steamer was immediately stopped, the boats lowered, and every possible exertion made to save them.—The boy was soon recovered without sustaining any injury of consequence, but Mr. Wood, it is supposed, was struck by the wheel, and immediately killed.—*Ib.*

*Counterfeit Three Dollar Bills.*—A new batch of $3 bills on the New Jersey Cumberland Bank have made their appearance at Philadelphia. Neither of the signatures was good—that of the cashier, C Read, is poorly done. The capital D in the signature of the president, Daniel Elmes, was poorly executed. The notes are letter G, January 8th, 1840. Look out for them.—*Ib.*

*An Important Rumor.*—The Paris correspondent of the National Intelligencer, writes under date of July 9:

A rumor has floated, during the fortnight past, that Louis Philippe means to abdicate in favor of the Duke of Orleans, with a view to establish the heir to the crown and radicate the dynasty—the measure to be executed after the 'sublime' though somewhat perilous ceremonial of the final consecration of the Napoleon remains. I cannot vouch for this story, but the radical carpers argue that the measure is the best which the King could take, now that he is supplanted in power by his President of the Council. The Legitimists are charged with demanding the simultaneous translation of the remains of Charles the Tenth to the Bourbon vaults of St. Denis; and not a few of fervid Bonapartists require that the Austrian Emperor be requested to surrender the bones of Napoleon's son. We have endless new histories of the mighty conqueror; collections of his bulletins, poems of every denomination; and, besides, a monthly journal, (at the fifth of the London price,) entitled L'Idee Napoleonienne, with this motto: "It is not the ashes alone, but the ideas of the Emperor, which we must bring back." Napoleon was a mortal foe to ideology of the republican or constitutional vein.

*Causes of Insanity.*—There are at present confined in our Asylum for the Insane 126 persons. The causes of their insanity, as reported by the faculty, are the following: Domestic troubles 10; pecuniary embarrassments 9; religious excitement 5; disappointed affection 6; intemperance 12; hereditary 20; various diseases 28; remorse 1; masturbation 3; mortified pride 1; over exertion of mind 6; sudden wealth 1; anti-masonic excitement 1; constitutional 3; no cause assigned 20. Of the patients, 74 are males and 52 females; of the whole number 73 are natives of New-York.—*Signal.*

*Counterfeiters Taken.*—Mr. Deputy Sheriff Ball, in company with D. S. Jones, arrested two men at the South Ward Hotel in this city yesterday afternoon, under the suspicion that they were passing counterfeit money. They were taken before Justice Andrus and committed for trial. One of them was detected putting something in his mouth as they entered the office, which, upon his being immediately throttled, proved to be a counterfeit $1 bill on the "Union Bank of the city of New-York," letter H. No. 496, and dated July 4, 1839. They represented themselves to be John L. Henry and Dennis Root, carpenters at Niblo's Theatre, New-York. They had just

**Freedom's Wreath.**

We'll search the earth, the air, the sea,
To cull a gallant Wreath for *Thee;*
And every field for Freedom fought,
And vale, and shore, and mount, where aught
Of Liberty could ere be found,
Shall be our blooming harvest-ground.
From victor's arch, from martyr's pall,
Triumphal or funereal,
For law, and equal rights, and life,
Who won or fell in holy strife.
In garlands, *Laurels* hang upon
Thermopylæ and Marathon;
And on Philippi's fatal field,
The *Cypress* mourns thy broken shield.
On Runnymede the blooming *Rose,*
On Bannockburn the *Thistle* grows;
And on the banks of Boyne its leaves
Green Erin's *Shamrock* wildly weaves;
Though prostrate now, brave Poland's *Oak*
To tyrants bent not till it broke;
In France, in sunny France we'll get
The *Fleur-de-Lis* and *Violet,*
From consecrated mound and vale
Of Huguenot and Liberal.
Old Bunker Hill and Yorktown's shore
Will yield green *Bays* till time's no more,
And *Sea-Grass* and the *Corals* grow
Below Atlantic Seas, below
The waves of Erie and Champlain,
In rostral trophies round the slain.
*Tobacco's* pungent leaves proclaim
That Indians nought but death could tame,
Of martyr'd men a continent,
Stern Freedom's mighty monument.
The *Cactus* thrives in Mexico;
Colombia bears the *Cacao;*
Swart Hayti's stubborn isle supplies
Its *Palm*-tree towering towar'd the skies,
From which to pluck to fill thy Crown,
Some branches worthy thy renown;
On sad Bengal's ensanguin'd plains,
The ancient *Banyan* yet remains;
In Italy and Hungary,
The *Vine* spread its airy clusters free;
O'er all, uprears th' encrested Dove,
Her *Olive,* peaceful sign of Love.
Aye, may the Chaplet flourish bright,
Reflecting like the heavens thy light;
With glory, aye thy brow be bound,
With glory, aye thy head be crown'd,
While Earth, and Air, and Sky, and Sea,
Yield up their glorious Wreath to *Thee!*

**I'll meet thee in Heaven.**

BY C. DONALD McLEOD.

I.

Thou art gone before me, Father,
To thy happy home of rest;
And angel ta'en from earth, to fill
A place amid the blessed.
Oh look upon me still, from thine
Abodes of love afar;
And be unto thy lonely child,
A guiding spirit star!

II

And when my soul is darkened,
That sky-born smile shall be
Like starlight to the mariner
Upon a storm-toss'd sea.
For it shall seem to whisper, "Come,
My child, thou art forgiven;
Death parted us on earth, but oh,
I'll meet thee yet in Heaven!"

III.

Oh that the hour were present now,
Whose destinies release
My aching spirit from this land,
For one where all is peace,
Where the heart loves without a fear,
That it will be betrayed;
Where Hope becomes reality,
And Joy's sun knows no shade.

IV.

There, Father, when earth takes again
The being that it gave,
I'll drink with thee the blessed draught
Of Life's eternal wave;
And while the griefs and cares of earth,
Back to her breast are given,
My soul will seek its Maker, God,
And meet thee yet in Heaven.

**Entering in at the Celestial Gate.**

BY WM. B. TAPPAN.

"Now just as the gates were opened to let in the Men, I looked in after them, and behold the City shone like the sun; the streets also were paved with gold; and in them walked many men with crows upon their heads, palms in their hands, and golden harps to sing praises withal."

"There were also of them that had wings; and they answered one another without intermission, saying, 'Holy, holy, holy is the Lord.' And after that they shut up the gates; which, when I had seen, I wished myself among them.—*Pilgrim's Progress.*

Would I were with them!—they are free
From all the cares they knew below;
And strangers to the strifes which we
Encounter in this vale of wo—
From storms of sorrow and of pain
Forever are they garnered in,
Secure from sad defilement's stain,
The mildew and the blight of sin.

Would I were with them!—they embrace
The loved ones lost long years before;
What joy to gaze upon the face
That never shall be absent more!
There friends unite who parted here,
On death's cold margin, O how sadly!
Forgotten is the sigh or tear,
Their hearts are leaping, O how gladly!

Would I were with them!—they behold
Their Savior, glorious and divine,
They touch the cups of shining gold,
And in his kingdom drink new wine.
How flash like gems their brilliant lyres
Along the sparkling walls of heaven,
When from his radiance catching fires,
The song of songs to Christ is given!

Would I were with them!—while without
Are sighs and weeping, they, within,
For very joy and gladness shout—
And well they may, who're free from sin.
O this, indeed, is heaven above;
This fills the bliss of every soul—
To grow in holiness and love,
As age on age shall ceaseless roll!

**Description of the "President" Steamship.**

The President, (Lieutenant Fayrer, R. N. Commander,) was built at Limehouse, on the Thames, by Messrs. Curling & Young, for the British and American Steam Navigation Company, who are also proprietors of her sister ship the British Queen. She was launched on the 9th December last; and as her engines were in progress of construction in this town, her destined port on this side of the Atlantic, she was brought round, under canvass, by Captain Keane, now her second, or "commanding officer," a gentleman of great experience. She anchored in the Mersey on the 22d of February last, after a boisterous passage, during which, though but "steam-rigged," she showed such excellent sailing qualities, that, to employ a seafaring phrase, "she beat every thing she came across." Her extraordinary bulk, fine proportions and general appearance, have since rendered her an object of curiosity and wonder.

The model of the President is universally admitted to combine all that fineness of bottom which is requisite for fast sailing, with those bearings and rotundity above which will enable her to carry a large cargo, independent of her coals and stores, and render her a safe, dry, and comfortable sea-boat. She is a medium, indeed, in construction, between the fast-sailing vessel and the fast steamer, and has already agreeably dissipated the doubts of some, by proving herself A 1 of the latter class. She is painted in man-of-war style, with gun-ports, and is handsomely rigged, as what is termed a three-masted schooner; with a foremast, fore-topmast, and top-gallant-mast, like that of a ship. Her bow is finely thrown out, and terminates in a boldly-carved figure, of almost Colossal dimensions, of the immortal "Washington," the hero of North American Independence. Her stern is projective, and finely formed to withstand a sea-way. It has large windows of plate glass, and ornamented with carved work, as are the quarter galleries. Over the windows are the united arms of England and America, quarter in heraldic shields, supported by the Lion of the one country, and the Eagle of the other, and also by emblematic female figures. The paddle-boxes are comparatively slightly raised above the bulwarks, and the small portion of the circle which is elevated being painted white, the sheer is uninterruptedly embraced by the eye; and the general appearance of the vessel, when her side is viewed, particularly now that she is set down in the water, is that of a first-class frigate of extraordinary length, under jury or temporary mast.

The following are the dimensions and capacity, power of engines, &c. of the President:

| | Ft. | In. |
|---|---|---|
| Length over all, taffrail to figure head | 273 | 0 |
| Beam within the paddle boxes | 41 | 0 |
| Breadth from outside of paddle boxes | 72 | 4 |
| Depth of hold | 30 | 0 |
| Height between the main and spar deck | 8 | 6 |
| Height between lower and main deck. (both flush) | 7 | 8 |
| Admeasurement | 2366 tons. | |
| Capacity for stowage of goods, after receiving her coal, stores, &c. | 800 to 900 tons. | |
| Engines—two of 270 horse power each | 540 horse-power. | |

Much pains have been taken, and no expense spared, to render the President a crack ship. In the quality of the materials, and in fidelity of workmanship, she is equal to any of her Majesty's ships of war. In addition to a strong frame, solid to the bilge, she is diagonally fastened fore and aft, with iron, copper, and wood, in a manner which, (as we stated in a former account) would seem to put at defiance the rudest assaults of the ocean wave. She is fitted up with all the modern improvements, in pumps, tanks, and other appurtenances, and not a few of a novel compact and useful description. She is also divided into water-tight sections, (as are most of the iron vessels constructed by Mr. Laird,) so that the springing of a leak would be attended with comparatively little danger, and would be readly overcome.—Her steering-geer is of a novel and much-improved description, combining security with facility to the two helmsmen generally employed, one of whom would, in most instances, be sufficient to guide her immense bulk through the weltering element.

Independently of her roomy cabins, the President presents peculiar advantages for what may be called the "out-door" airing and exercise of passengers. Being frigate built, she has a spare deck, affording an uninterrupted and level promenade along her whole length above board—the pedestrian having but to walk nineteen times over the "ground" to accomplish a mile! The main deck below this also presents, in stormy or rainy weather, a considerable length of sheltered walk on each side; shorter than the other, indeed, only by the length of the quarter-deck and forecastle. We now come briefly to notice

THE CABINS.

*The Saloon.*—This room is under the forepart of the quarter deck, and occupies the full breadth of the ship. It is nearly square, being 28 feet in length by 34 feet athwart ships. The height to the beams, which are rendered ornamental, is 7 feet 8 inches, being the height throughout between the main deck and the spar deck. This spacious apartment is finished in the Tudor style of Gothic. There are four doors, two from the main deck, and two from a wide passage or corridor, leading to the stern. The tops of these entrances are pointed arches. On each side there are sofa fixtures, upholstered in embossed crimson velvet. The walls are enriched with narrow Gothic panels, of a delicate tint, and the stiles or mullions are raised in alto, in grained oak, a pointed floriated arch being formed in bold carved work at the top of each. The cornice is embattled, and as it projects from the wall, has a fine effect. The whole of this oak work strongly resembles, in style, that in several of our cathedrals and antique churches. A cheerful light is poured in not only from the middle of the deck, but from four windows as large as port-holes—two on each side—each glazed with a single plate. There are four sideboards, in recesses near the corners. An oblong mirror is inserted behind each of these, giving it a "double" effect. Above these there are three Gothic panels, similar to those in the room; and in the middle one in each is inserted a small oil painting or portrait of an American worthy;—General Washington, the present President, and two others. Four tables are ranged in parallel lines along the floor, with sofa seats. Here upwards of a hundred individuals may sit down to the festive board. The side windows form thorough light, and afford a view of sea or land as the vessel dashes on her course. Adjoining the saloon, and forming two wings to it, on each side of the entrances from the main deck, and entering from them, are the steward's two pantries, replete with the splendid plate, and glass and earthenware, &c., of the ship, requisite in the serving up of the good things of this life to the passengers. A portion of the pannel work, like a secret door, opens from each of these into the saloon, for the convenience of the waiters.

*The principal Corridor.*—This wide passage or corridor, extending from the saloon to the stern of the vessel amid-ships, and well lighted from the roof as well as by several large windows in the stern at the further end, is one of the most interesting parts of the ship. It forms an interior promenade, and on each side are the principal state rooms or dormitories, two deep between it and the sides of the ship, and accessible by passages topped by pointed arches diverging from it at right angles. The style of the corridor corresponds with that of the saloon; but it is more highly enriched. It is divided at each side into five compartments, between each of which there is a mirror within a Gothic panel. These ten large compartments are filled up with oil paintings, executed on canvass, in such a manner as to resemble the fine tapestry of olden times. The whole of the ten pictures are illustrative of the life, early aspirations, adventures, discoveries, and subseqent misfortures of Christopher Columbus. The artist has chosen the most striking passages in the life of the illustrious and ill-requited navigator:—

No. 1.—A. D. 1470. Columbus selling maps.
2.—Columbus kindled into enthusiasm in the contemplation of his voyage.
3.—1482. Begging bread for himself and child, at the Convent of La Rabida.
4.—His conference with Juan Perez Marcheza, and the physician Garcia Fernandez, who admire the grandeur of his views.
5.—1492. His joyful discovery, from the high stern of his vessel, of the land, on the 11th of October of this year. He sailed on the 3d of August.
6.—The landing on the 12th of October, 1492, at San Salvador, one of the Bahama Islands. He offered up thanksgiving, his crew humbling themselves at his feet. The naked and painted savages regarded them as visiters from the sky.
7.—His entry into Barcelona 1493, on his triumphant return to Spain.
8.—His condescending reception by Ferdinand and Isabella.
9.—The arrest—after, through evil counsellors, Ferdinand had him brought back in chains.
10.—The return in 1500. His arrival at Cadiz in chains.

As a historical reminiscence it may be added, that Columbus was born in 1445-6, at Genoa, and died at Valladolid on the 20th of May, 1506, in poverty and neglect.

Such are the events in the life of the great discover of the New World which the artist has selected; and he has executed his task with a strict adherence to historical truth. The *vraisemblance* of the hero is remarkably well preserved throughout all his vicissitudes of circumstance and the characters who surround him are well and boldly portrayed. The whole give the corridor the appearance of a picture gallery, and the contemplation to which it leads is most appropriate in a transatlantic steam-ship.

*The Ladies Retiring Cabin.*—At the further end of the principal corridor for there is a large and lofty room on each side handsomely papered and carpeted, and lighted from large windows in the stern. One of these is the retiring cabins for the ladies. From their height being comparatively greater than that of the saloon, in proportion to their size, they resemble rooms on shore, and being close abaft afford a quiet and secluded retreat.

*The State or Sleeping Rooms.*—These are larger, and consequently more commodious than those generally found on board of our larger passenger ships; and they are fitted up with every regard to comfort. Owing to the necessity even in a large ship of economising room, the usual plan has been adhered to of having two beds, one over the other, in each. We hope yet, however, to see the day when, though the sleeping rooms may be made smaller, each passenger will have his or her *sanctum sanctorum.* As it is, the President's state rooms are fully equal to any we have seen. They are moreover altogether apart from the saloon, which is considered an advantage. The corridor, and small lobbies leading to them from it, give the whole the appearance of the upper story of a large and splendid hotel.

*The lower Corridor, and Sleeping Rooms.*—Below the rooms just noticed there is another, or lower story, corresponding in almost every particular, with the exception of the paintings, and there having a scantier "supply" of light, which, however, is admitted sufficiently for practical purposes, even in the berths, from the ship's sides. This corridor is lighted from oblong openings in the middle of that above, and which are surrounded by handsome railing. It extends forward, as do the sleeping rooms on each side, under the saloon; and that part of it is lighted from immense thick squares of glass, inserted in the middle of, and level with the floor of the saloon, immediately below the deck light, and which have from above, the appearance of sheets of ice.—rooms are as lofty and well furnished as those above, and those at the sides of the ship have each a side light which may be opened or closed at pleasure. Those near the centre of the vessel, in both stories, have larger windows to the respective corridors. There is a most convenient and handsome light spiral staircase leading from the quarter-deck down to the corridors and also to the after entrances to the saloon.

*The Fore Cabin* is of considerable size, and well painted. It is surrounded with sleeping rooms not inferior to those abaft, and here 40 or 50 passengers may be accommodated. In the fore part of the vessel there is also a cheerful apartment for servants. In all, from 120 to 130 persons may be comfortably "lodged and boarded."

*Fore Dining Room.*—This is a handsome room, erected on the spar-deck, between the paddle-boxes, and is consequently one of the most airy and "commanding" apartments in the ship, as regards the veiw. It is about 32 feet long and 13 in width. Continuous with it, in front, is the steward's room, from the centre of which rises the funnel, and further forward, of a half oval figure, is the smoking room, in which those may disport who delight to inhale the fumes of "the fragrant weed."

*Erections on the Main Deck.*—On this deck, in the middle, passing from the saloon forward, are two commodious rooms (a sitting and sleeping room) for the head engineer, and adjoining these, similar accommodations for the first officer, furnished with desks, &c. Further forward there are three distinct galleys, or cooking houses, one for each cabin, and one for the crew. These are provided with cabouses, or coppers, of the most approved construction. There are also separate establishments for the butcher, the baker, and the pastry cook. On each side of this deck, forward, there are the captain's private room, of a good size, and opposite to it a similar one for the second and third officers. Further aft are rooms for the providore, the engineers, and others connected with the ship. Under the forecastle, on this deck too, are two large rooms, reaching to the bow, for the seamen, fitted up in an ingenious and excellent manner, to insure air, cleanliness and comfort. Every man has his sleeping berth and his drawers and locker, with locks and keys below for his clothes, so that the lumber of sea chests is altogether avoided. The officers are as proud of these rooms as of any in the ship.

There are a number of other conveniencies, including cellars, store-rooms, luggage-rooms, baths, &c., which it were superfluous to particularise. Suffice it to say that everything is contrived to render complete the huge *hotelerie* which we have endeavored to describe.

*The Engines.*—To scientific individuals, the stupendous engines of the President, the largest ever yet made, and their working, while at sea, with a ceaseless power which may be considered sublime, are objects of interest, and induce frequent visits to the engine-room. The framework of these gigantic machines is in the Gothic style; the castings are all beautiful and ornamental; and the polished iron and brass admirably finished, like a piece of fine clock-work. They were built by our celebrated townsmen, Messrs. Fawcett, Preston & Co. The following are some statistical particulars:

| | |
|---|---|
| Diameter of cylinders | 6 ft. 8 in. |
| Stroke | 7 ft. 6 in. |
| Weight of cylinders. | 11 tons. |
| Gothic pillars, 4 pairs, each | 11 t. 7 cwt. |
| Boilers, each | 30 tons. |
| Bed plates (two) each in one casting | 15 tons. |
| The whole engines and boilers, with the water, weigh about | 510 tons. |

*The recent Trial Trip,*—A gratifying proof of the admirable sea-going qualitities of the President was afforded by her recent trial trip to Cork and Dublin, and back to this port. A party of about fifty gentlemen was on board, and all were highly delighted with the accommodations, and the easy motion of the ship, as well as her extraordinary speed under the disadvantages of new, and, consequently stiff engines, and a generally heavy sea-way and head wind. Had there been three times the number of passengers on board, all would have found "ample scope and verge enough," in her saloons and on her spacious decks. It was, indeed, quite a treat to tread the spar deck as she bounded along the rocky and romantic shores of Ireland, or when out of sight of land, overhauled and rapidly passed even smart sailing ships, that had not the advantage of that "iron-pent potentate—steam."

The following is a statement of the rate of going:

| | Miles. | Hours. | Average No. knots per hour about |
|---|---|---|---|
| From Liverpool to Cork by a devious course to give the shoals a clear berth, about | 300 | 33 | 9 1-11ths |
| From Cork to Dublin, (outside) | 170 | 18 | 9 4-9ths |
| From Dublin to Liverpool, by the Vic. channel | 124 | 9h52m. | 12 4-7ths. |
| Total | 594 | 60h52m. | |

Or about an average throughout of 9 1-2 nautical miles an hour. On one occasion only (in coming from Dublin) was any sail set, but the wind was so light, and her speed at the time so great—13 1-2 knots—that it was found on clewing all up, that she had gained only half a knot an hour by her canvass, as she still made good 13 knots.—After passing Holyhead, on her return voyage she frequently ran 13 1-2 and 14 knots, and when near the Formby Light-ship she accomplished 15 knots by the line! It is, however, to be remarked, that the ship was comparatively light at the time,—though, from her fine bearings and breadth aloft, we do not expect she will ever be what is termed very "deep in the water."

The after cabins and saloon were designed and executed by Mr. W. Simpson of the Strand, London; the fore cabin by Messrs. Humble and Milcrest, in the joiner work, and the painting of this and the other parts of the vessel by Mr. White, both of our town.

The following are the names of the present officers—

Lieut. R. J. Fayrer, R. N., Commander, formerly of the "Liverpool" steam-ship.
Mr. Kean, First Officer.
Mr. Duncan, Second Officer.
Mr. Little, Third Officer.

The principle engineer is Mr. William Griffith, and there are six engineers, and twenty firemen. A director—Mr. Read, from Messrs. Fawcett & Co's—is also on board. She carries three mates, a boatswain, five or six cooks, and about thirty-five men before the mast.

We may, in conclusion, quote as appropriate, a few words from the account we furnished of her trial trip:—The President is a ship of immense length and immense tonnage. It could not be doubted that she would afford sufficient space for the exercise of those on board; but some doubt had arisen even in the minds of practical men, whether she would not prove unwieldy, and difficult to work at sea, or even in smooth water.

These doubts must be entirely dissipated by the first performance of this noble vessel. She is steered with the comparative ease of a yacht,—even in a heavy sea-way, and may be worked through narrow and intricate channels with equal ease. A more easy or finer sea-boat it is impossible to conceive. There is no laboring, no pitching and rolling to an extent to cause uneasiness. All is steady, dry, and comfortable; and in point of space, convenience, and ventilation she cannot, we think, be surpassed.—*N. World.*

**Modern Rome.**

The following description of the appearance of modern Rome, is from the last number of the New-York Review:

"Did the limits of a single paper admit of any thing more than a few general sketches, it would be easy to embellish it with scenes of the highest interest for every class of readers. The incidents of agricultural life have more variety, and more picturesque effect here than in any other part of the world; and the vast farms of Campo Morto and Santa Maria di Galera give a very different idea, from that which generally prevails, of Roman industry and skill. The difference is still more striking in some of the villages above the valley of the Tiber. There the rude dwellings of the inhabitants remain as when they first clustered around the castle of their feudal lord. The castle too, with its towers, its embattled walls, its arched and grated windows, still wears the sullen frown of absolute dominion. But no banner waves upon its walls, no signal fire blazes upon its watch tower, and the iron studded portal has long since ceased to grate upon its massive hinges. But yet more striking than this contrast between the past and the present, is that which meets the eye as it turns from the narrow and squalid streets of the hamlet, to the verdant cultivation that surrounds it. The vine upon each sunny slope; the olive upon the hill side; fruits and grain in the depths of the valley, and precipitous banks which seem almost inaccessible to man or beast, rising in terraces, plat above plat, and smiling with foliage and fruit. After all, however, the historical associations of the Campagna form the most interesting point of view from which it can be studied. No where does the past wear so solemn, so imposing an aspect; no where does the present recall, with such stern reality, the scenes and lessons of the past. To see the same sun that shone so brightly on the glittering array of Roman legions, on the havoc of the Goth, of the Lombard, of the Norman, now pouring down its burning rays on scattered hamlets and silent fields; the same moon that looked so meekly on the revels of the senatorial villa, on the midnight mysteries of the sacred groves, now softening down the rude rents of time, and restoring to the naked ruin a portion of that beauty it can never wear again in the glare of day; to meet the same smile on the landscape, the same soothing breath on the mountain side as when they welcomed a Cicero, a Horace, a Virgil, to their cool retreats; what scene can compare with this, what epitaph can plead so touchingly for a pause in the hurried march of life; for a tear upon this sepulchre of a world whose destiny has been fulfilled, and all of which, save its memory, has passed away. Let us seat ourselves again upon the Alban mount, and give a few more moments to the past. Below and around us, far as the eye can reach, spreads the broad, unbroken expanse of the Campagna. The seven hills seem to have shrunk to a level with the plain, and Rome, though she still sits proudly upon the crests, is only known by her massive palaces, and the solemn swell of the dome of St. Peters. To the north, upon the uttermost verge of the horizon, stands Socrats, a stern, solitary barrier, scarcely softened by the distance. The undulating chain of the Sabine mounts, rough, precipitous, now covered with dark, close-grown forests, now standing out craggy and bare, draws an impassable line to the east, and is separated by a broad valley from the long slope of the Alban mount. The sea from Centum Cellæ to Antium, washes the whole western coast, and is scarcely distinguishable, except by its deep blue, and the purer line of its horizon, from the Campagna itself. The Tiber gleams out brightly in its tortuous course, and the white walls of a modern village mark the spot where it mingles with the waters of the Mediterranean.

"Ages ago, those waters girdled the base of the mountain on which we sit, and the highest points of the Campagna were but specks on their surface. A few hardy savages, fed on the chesnuts and acorns of the Sabine mounts, but the Alban was wreathed in clouds of volcanic smoke, and poured forth its torrents of lava through their broad craters. Years passed away; and the waters gradually retired from the foot of the mountains, and the land, raised by the earthquake's shock and lava flood, came forth, smiling in the verdure of a new creation. Its smile allured the hardy mountaineer to a softer dwelling, and as they descended, tribe after tribe, their clustering cottages and spreading hamlets revealed the presence of a spirit more than human For the father of the gods himself, driven by rebellion from his celestial seat, had descended to this favored spot, and taken up his abode among men. It was then that the arts, and all the powers of the mind, and all the sympathies of the heart, first developed their humanizing influences, and often did the men of after times look back with a sigh to this sunny period, and radiant were the colors in which they painted the golden age.

"Three silver lakes had risen up in the craters of the volcano, and on the shores of one of these, the son of a stranger from beyond the sea, had erected the walls of a new city. A few cottages, too, had been silently spreading along the brow of a hill that overlooked a bend of the Tiber. In these, a descendant of the founder of the Alba, first gathered together the fugitives of the neighboring cities, and surrounded his dwellings with a wall. Hill after hill was successively added to the enclosure, till the inhabitants of the remotest corners of the earth knew no honor greater than to be admitted to the rights of those who were born within its circuit.

"A gorgeous temple then covered this spot. It was a landmark to the returning mariner, who shouted as he saw it from afar, and turned his prow to the welcome shore. It was a gathering place for the cities of the mountain and the plain, who met in common worship around its altar, and shared the consecrated victim in its shade.—Here, came the warrior before he had dipped his sword in blood, to pray for the guidance and protection of the father of gods. And here, too, he came when the strife was ended, and raised his hymn of victory to the god in whose name it had been won. Conquerors of the world! and thou, too, conqueror and lord of all but thine own ambition, could ye but see these moss-grown stones, piled by unskillful hands, and the rough walls of this humble convent, and recognize in these, the all that remains of the scene of your glories, and your triumphs, what would ye think of the immortality ye strove so hard to win?

"A milder glory lingers around the slopes on the right. On the brow of that bald hill stood, Tusculum, and within its shade, the favorite retreat of Cicero. It was there that the Roman sage sought retreat from the cares of the Senate-house and the forum, and gave himself up to the sublime meditations of his Tusculan questions. Not a tree shades the spot. It swells rounded and bare. The fierce sun-light and rushing tempest play on it at will. A few arches, a vault, ivy and moss, and this is all that remains of the villa of Cicero.

"And Rome still stands—changed, but scarcely humbled, amid these solitudes of her own creation. Twice has the wilderness bloomed around her like the rose; twice has desolation returned to her pleasant places. She has governed by the sword, and stern and unrelenting was her sway. She has governed by religion, and gloomy and jealous was her dominion. And now from that shattered throne she still lifts up her voice, and wherever the glories of the past are hallowed, wherever the powers of mind are revered, wherever the eloquence of the marble or of the canvass are felt, that voice penetrates, and thousands, the descendants of those whose blood once stained her car of triumph, the children of a land where her name, as a word of terror, was never heard, crowd around her footstool, and bow mute before those eternal records of intellectual and moral greatness. The future—ah! who can read the changes that lie hid beneath its sombre veil? Yet, who can look upon Rome—feel all that she has been and all that she is—and not breathe a silent prayer, that those changes, be they what they may, may still leave her throne of art, the guide, the inspirer, the instructor of mankind."

*Product of one Acre.*—One acre of land, *well tilled,* will be more productive, and far more profitable than several acres, poorly manured, and tilled after the fashion of many large landholders in New England. A farmer has no business with more land than he can cultivate to advantage. If this principle were generally recognized, we should find fewer acres of barren and unproductive soil in this country. The Editor of the Maine Cultivator tills but *one acre of land;* but this one acre is so managed, as to yield an astonishing amount of produce; as will be seen by the following account:

"One third of an acre he devotes annually to corn—the long-eared, large-kerneled, eight-towed yellow corn, that is not very early and not very late. With him it has ripened every year for the last ten years that he has cultivated it. The soil he makes rich. He applies to it, before ploughing, at the rate of 18 or 20 cords of long manure to the acre, (or 6 to the third of an acre,) and turns it under by the plough. He plants the hills 3 1-2 feet apart one way, and 3 feet the other, *exactly,* by measurement with a line. In each hill he deposits either a shovelful of old, rotten, hog manure, or as much light manure as will not over-stimulate the crop. From this third of an acre, he has realized, on the average, for years, over 30 bushels of sound corn for grinding, besides a little gig corn for hogs in the fall of the year. This is as much corn as he needs in his family, besides a sufficient surplus for fattening one large or two small hogs. From the same land, he ordinarily obtains some 2 or 300 pumpkins, which serve important purposes in the family, besides being an excellent article for boiling up with the hogs' potatoes, giving a cow, &c.—From the same land, too, he has generally obtained all the dry white beans he has needed in his family, to go with his pork, which he raises by the avails of his land, without purchasing of others. The corn fodder is carefully cut and cured, and helps as a subsistence for the cow.—So much for *one third* of an acre.

A small portion of land is set apart for the culture of onions. Ordinarily he raises from 50 to 70 bushels on a bed, say half a dozen rods square. These he sells on an average at $1 per bushel—say for $60 per year. This purchases his flour and rye, at common prices. So that from the first third of an acre, and an onion bed, he raises all his bread—brown and white.

On two other large beds, he grows generally about fifty bushels of mangel wurtzel and carrots. These are for the cow's winter provender. They more than pay for themselves in milk and butter, to say nothing of the saving of hay and other provender. With a very little hay, together with the corn fodder and roots, a good cow, (and he finds it economy to keep the *best,*) may be kept through the winter.

Potatoes, for summer and autumn use, are planted on the margins, and wherever there is a vacant chance for a hill; and a department is expressiy devoted to them, large enough to raise all that are wanted for the table, and enough to spare for the hogs, &c.

So far relates to bread, butter, pork—and we might add, poultry.

Then the rest of the land is devoted to—too many things to mention here: beets, parsnips, cabbages, turnips, green beans, peas, green corn, cucumbers, melons, squashes—summer and winter sorts—&c. &c., besides fruits and flowers of various kinds: grapes, Antwerp raspberries, black do; currants—white, red, black and yellow;—English and common gooseberries; and a few choice apple, pear, plum, cherry, peach, and quince trees. All this is from a *single acre,* which he cultivates mostly with his own hands."

*Mass. Spy.*

*A Great Phenomenon.*—It will be remembered, that during this summer, the strange renewal of the eye of our fellow-citizen, Captain George Davey, has been a subject of discussion in the newspapers. The statements which have been made, are not in all particulars true. He has been appealed to and gives the following statement;

"In the year 1779, about the last of March, when I was about 10 years and 9 months old, an inflammation fell upon the eye ball of my right eye, and continued in a high degree for about six weeks, giving exceeding great pain during the whole time. At the expiration of six weeks, suppuration took place, and a discharge of corrupt puss. About the end of another six weeks, when the eye ball was completely gone, and the socket sunken, my father discovered a *new eye,* resembling a bead or bird's eye. Strange as it may appear, the discovery was real; and the miniature eye grew until about the middle of July, when it attained its perfect size, and the vision was as clear and distinct as ever it had been—and so continued for 18 months. At this time, however, I was taken with a second inflammation in *both eyes,* occasioned by bathing before I had entirely recovered from the small pox. This produced a thick strong film over the *new* eye, obstructing my vision in it for about 58 years. For the last seven or eight years the film spoken of has appeared to decrease, until I can now distinguish different shades imperfectly. I can even now see tolerably well through a telescope or microscope, but it is remarkable that no spectacles, out of the great numbers I have tried, have ever afforded me any assistance. I use occasionally a thick convex glass, but with little aid. I am now about seventy-two years of age."

*N. Y. Observer.*

*Southernisms.*—The following is extracted from a letter written from the South in 1835, by the late B. B. Thatcher of Boston, who was at that time a correspondent of the New York Commercial Advertiser.

*Heap* is a most prolific word in the Carolinas and Georgia, among the common people, and with children, at least, "in the best regular families," who will catch such things, of course, as they will catch the ——. "How do you like Mr. Smith?" I asked. "Oh! I like him a heap"—was the answer, if affirmative, in five cases out of six. It is synonymous also with a majority, or a great many, as "we should have plenty of peaches, but *a heap* of'em were killed by the frost." It is synonymous even with *very;* "I heard him preach a *heap* often." "Oh! I'm lazy, a *heap,*" and perhaps, "my tooth aches a *heap.*" It often corresponds with the Downingville *sight*—"a terrible sight," or "like all nature. Highty, smart, and powerful, are the most common words corresponding to the Yankee proper, terrible, and dreadful. The Yankees speak of "a smart man," and of a "*chance*" (opportunity) to do a thing; the Southerners speak of having had a "smart chance of rain." They say, "a *spell* of rain," in parts of New England—meaning the same thing. "A right smart chance," is still better. Right answers to our proper, too, as "a proper smart man"—a Yankeeism, though not universal. Or perhaps it will be a powerful chance. "What's the news up your way?" said I to a *Cracker* (a countryman,) in the woods one day, "Oh! nothing right good," he replied, "nor nothing *powerful* bad." "These are bad roads," said I, "middle bad—tolerable bad"—he resumed. These are Southern; we say middling good, and tolerable good—not bad. *Very* I frequently hear synonymous with "very much," which I never heard before—"here is a handsome looking house." "Very so." It answers to our *quite,* which I never heard once in the interior of these States.

*Truck* is a great word in some parts, and is used for every thing, like copper coin. A physician goes to town to buy his truck; and a planter has got in his truck before the rain. We use stuff sometimes in the same manner, pretty much. "All sorts," is a prevalent idiom of low life—a stage-driverism, but very common with the more informed. A man that would be called a *curious* fellow Down East, perhaps, or a *slick* fellow more probably, would be called "all sorts of a fellow" here, in the country. But it is otherwise applied, as the corresponding words are:—all sorts of a horse, or a road, is the same. The epithet meaning the opposite, in this dictionary, as applied to character, is *trifling,* which is very forcible. We mean by a trifling fellow, merely a trivial fellow, a do-nothing, good-natured enough sort of a man, they mean a decidedly good-for-nothing and not trust-worthy character. Down-Easters say: "small potatoes," or a "poor shote. A man "of no account" is the same thing here. Yankees say a "*devilish* fine fellow;" not so here; that word is excessively rank, (as it ought to be,) and is used *alone,* to mean what it should.

*Pretty Fair.*—Not long since a worthy mechanic of this place, who by prudence and industry had put by enough to purchase a small lot on which to erect a workshop, did so. The deed was made out and presented to him; and he—wishing to be sure all was right, took it to a lawyer and requested him to look it over. On the lawyer's pronouncing it all right, he asked him his charge—"As you are a poor man, I will charge you but five dollars," was the *generous* reply. Not many days after this, the lawyer rode out in his carriage, and when near the shop of his recently sheared customer, some part of his rigging gave way, which compelled him to call a blacksmith. The tinkering at the carriage took about as long as it did the lawyer to look over the deed. "What's your charge sir," asked the lawyer. "*As you are a poor man, I will charge you but five dollars,*" grinned the smutty blacksmith. The lawyer, recognizing his customer, handed him a five dollar note and rode on.

*Poughkeepsie Telegraph.*

The devout Christian, whom in perilous times, and towards the close of life, a gracious Providence has thrown ashore in some sequestered corner, from whence he views those secular tumults with which he hath no farther concern, is, perhaps, arrived at the next degree of happiness to that of just men made perfect.—*Bishop Horn.*